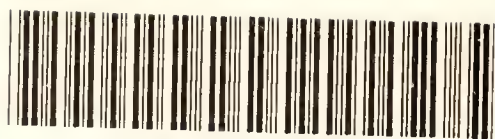


THE SECRET OF  
HUMAN POWER

HAYDN BROWN

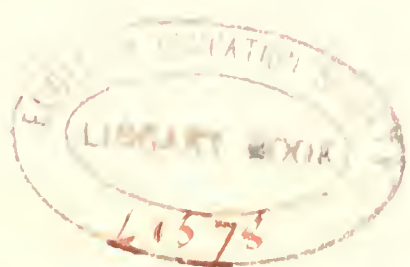


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# THE SECRET OF HUMAN POWER



# THE SECRET OF HUMAN POWER

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"THE SECRET OF GOOD HEALTH," ETC., ETC.



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## FOREWORD

THIS book tells the reader of Pleasure, Pain, Accomplishment, Disappointment, Fate, Failing, Falling, Success, Joy, Woe, War, Peace, Survival, Life, and Death. It analyses power in the individual, male and female, young and old, but also in the race, in nationality, and does not even forget the colour problem. It also gives report of observation over a world at war—now at war—always at war, somewhere, somehow. It corroborates that right is might, at every turn, in arguments that may perhaps in some respects be a little out of the ordinary. It points out where the greatest happiness is to be found. It explains some of the operations of the greatest powers in creation.



## CHAPTER I

# Some Impressionist Sketches





# THE SECRET OF HUMAN POWER

## THE PIPING TIMES OF PEACE

MY life's study has been amongst the minds of people, not only the majority in order, happy and healthy, but those out of order in all degrees, distressed, in agony, even going as far as hopelessness. I have sought to analyse brain process everywhere, from the infant's first moment of birth to the occasion of the aged departing this life ; from the interesting instincts of insects to the unaccountable escapades of big game and beasts of burden.

I have consequently enjoyed going everywhere I could for the purpose. I have taken notes on footpaths, in town and country, in meeting halls, drawing-rooms, churches, and

sporting fields at home and abroad. I have naturally also visited picture galleries, dancing halls, and for that matter gaming tables ; indeed, wherever gaiety might take its own turn I have at one time or another pursued my calling, observing others who have been observing, hearing remarks and arguments both serious and playful. I have looked at life between the eyes, with a view to understanding all I could. I have closely followed the finer gradations between health, ill-health, and death, in interested attendance upon quite a large number of instances.

For the purposes of this book I shall consult my notes and pick out just those passages which seem to be sufficiently suitable for the information I have to impart.

Here are some to be going on with. In a well-known picture gallery there happened to be a leader of futurists superintending a show, who, as I entered, seemed interested in the few people then gradually and tentatively strolling in, as he should be turning in his mind : " Is this visitor a convert ? Is that an art spy or a newspaper critic ? " I proceeded to make a study of the futurist's



face and drew near with the observation: "Interesting show, is it not?" Not having time to waste, and looking deliberately into the walls, I declared: "I am a psychologist, and I want to learn what is the matter with the painters of these pictures." He seemed decidedly claimed in the very second sentence addressed to him, and even appeared most kindly anxious to help me. With a somewhat unnatural smile, he put his hands together and looked forth also, wondering what pictures I might particularly remark.

"I suppose there is such a thing as art going mad?" I appealingly looked towards him, if somewhat abruptly.

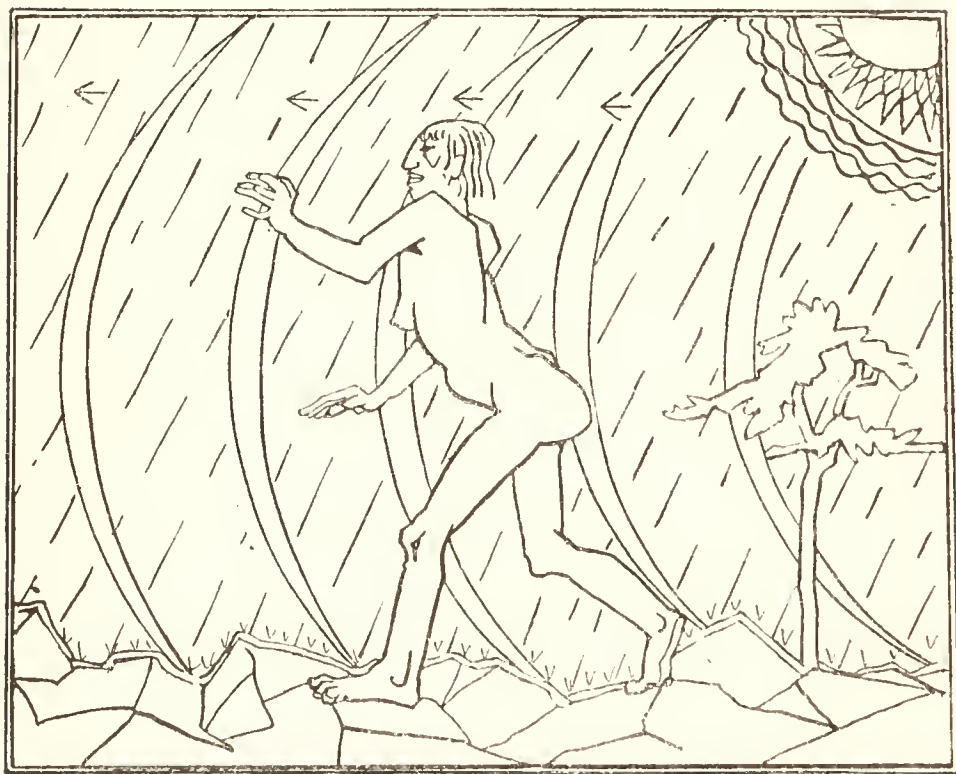
"Yes, I suppose there is," he replied, nervously, trying to reach my real and full meaning all at once.

"It is rather dangerous work, cultivating the disorderly," I warned him. "You knew J. G. and B. C.; they went mad. They became grotesque in their various tastes. D. E. was also found in the Seine—insane; poor fellow. Are you not afraid?"

"I have not looked at it from your point of view, I must confess," he answered, some-

what disquieted, possibly having other instances of strange people and morbid tastes flashing across his mind at the moment.

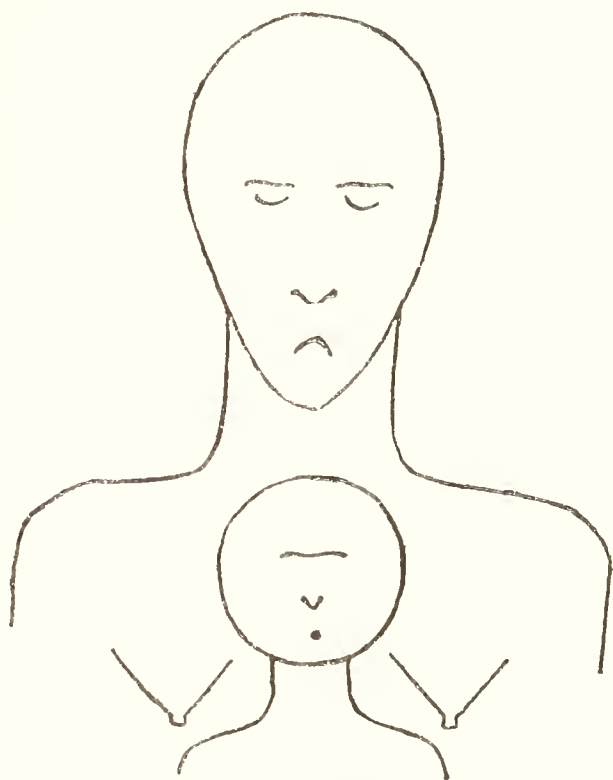
To be quite fair, I then named an artist



Futurist study entitled "Indian Caught in a Storm."

of an older school whose mind could be read through his pictures, from his earlier efforts toward sound maturity, merging to the deranged and ending in utter chaos. I shook

hands and separated from the enthusiast to pursue independent study, noticing his change of countenance as though it were asking, "Am I to appear amused? Can I



Futurist study (sculpture) of Mother and Child.

help being deeply concerned for my own future? Or shall I put myself above such remarks, and appear inscrutable or even pitying?" I must confess I felt some sympathy

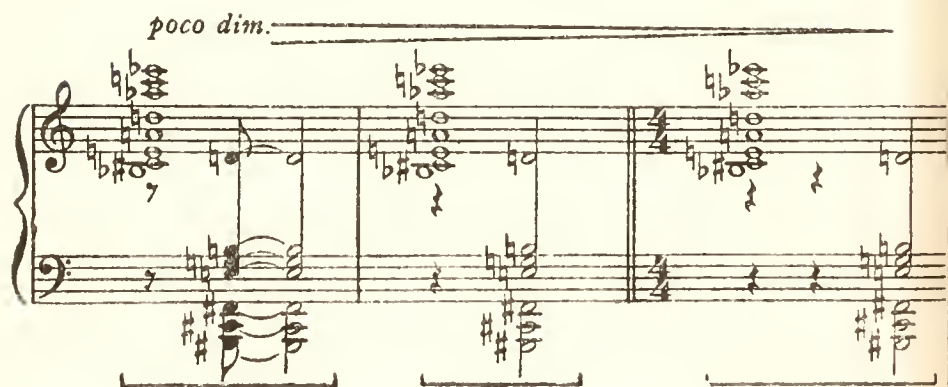
as I discerned a vein of unhappiness and uneasiness running through his facial expressions. Glancing inconsequentially again towards him after a few minutes, I observed that he had been following me in his mind's eye. Now he seemed to be thinking: "I wonder whether I ought to feel insulted; but I cannot, somehow or other. There is something in what he says."

## THE MAKING OF MAD-TIME

I THEN thought I could not for the moment do better than develop my impressions in the sun of the open and walk towards a certain concert hall for my next study, wishing to pass judgment upon the new music, there having been advertised just the very opportunity. Negatives tend to beget more negatives in Psychology; I had myself even a temporary fancy for more, feeling drawn towards precipitate places, so to speak, but really making myself justified and letting go in legitimate inquiry. Again I found the same kind of thing, but now assaulting the ear. I read the faces and minds of people in the audience, first looking this way, that, and then directly, but quite mildly and nicely, into the countenances of several, not even noticeably, more after the manner of one quietly taking photos by time exposure; I

heard one softly whisper: "Extraordinary—but something fascinating in it!" Another firmly protested: "Hideous dissonance—horrible and hateful!"

Minds going musically mad, I thought at first. But then again, is it all madness? Have not some of these people found there



Futurist Music.

is money in it? Yet that being so, what about those who really try to appreciate? The majority may not really be appreciating, being only just curious. Then need one worry? Well, not in one sense—perhaps some might say in a "grist to the mill" sense—but yet it seemed certainly worth while writing notes for future use. And why?

Because the whole tendency of such inartistic disorder must be degenerate. It strikes, it interests, it draws, it makes towards further disorder. Let me here unhesitatingly insist that it is positively dangerous for people to cultivate emotional disorder; it is courting short life, and only an entranced one at that, to give the "glad"-ear to this sort of thing, in turn challenging, smiling, and finally consenting on the brink where the slightest step or push would mean irreparable disaster.

Who is so confident in these days of excited, stimulated strain as to be sure of himself or herself? Who even knows his or her family history? I not infrequently look over sophisticated pedigrees. Many people in this country to-day will deliberately conceal facts regarding their forbears, ashamed or afraid of them, but more commonly having the design of the common robber. Quite a number are born to utter deception as to their origin. I have known suicides occur through a chance discovery of foreign origin—through a dark cast of countenance challenged and seen in a good light for the first time, for instance.

“But he has composed really beautiful things,” argued an earnest amateur, who was therefore persuaded that the composer must be seriously accepted in anything he did; while a more cautious one was satisfied with, “Let those go mad who may, the wise will not see so, or believe thus, just because this or that argues.”

It is dangerous to be a humbug even in art, and to run the risk of ultimate self-deception becoming incurable just because people are curious enough to pay to look on; for thought disorder may develop the cruel tendencies of an octopus in its vicious persistence—should one extension be lopped off another will tend to grow in its place—as we have seen examples in our simple studies of nature.

Disappointment is often the most powerful arc in the vicious circle of futurism, geometricalism, and such like arrangement of negative effect going to feed reckless enterprise; but not infrequently the abnormal is wooed in spiteful lust for some dreamt-of glory or gain, early boldness having brought false successes to further intoxicate, until



depraved habit completes the ring of chaos, later unconsciously constricting and in time slowly cutting into the vitals to death.

And these things can happen while the gazing crowd hardly distinguishes what is going on, looking with hypnotized eye and adenoid gape that cannot make intelligent answer, some sort of crazy-veiling rendering the power of real and true discrimination impossible.

And what about children? Poor little things; taught to fondle golliwogs and gazekas, to love the hideous; cheated, at such ignorant or wicked hands as would give suck from tubercle-tainted teat, mother or no, or drive to horrid nightmare by grimace in scarcely diluted devilry. Their nursery books are many of them mental toxins, uneducative, training to twists, squints, and other asymmetry, distorting to every wry perception—while parents actually delight in the curiosity and pleasure aroused! A gazeeka for a child's mind is about as bad as beer for its body.

Insanity increasing? Why, of course it is, and will do so under these and even other

untoward circumstances. There can be no question about this. And the rate of increase in the future will be still higher if the craze for the disorderly is not realized as a very great evil and checked accordingly.

Also in a new "nature" study threatening to become fashionable, there is a tendency



Gazeka.

towards misleading exaggeration and even falsehood, mocking nature, coming from America largely, in books and illustrations. This is a great insult to those who would wish to work for sanity and health in future generations: a perversion of nature's object lessons, which are so safe, wholesome, and

rich in their teaching! Whatever can humans be making for?

Fiction is also at fault; extensively so. The last sentence of a criticism upon the new book of a distinguished author in a leading newspaper reads: "I do not know whether the author is displaying genius or insanity," after referring to the wonderful story and the clever way—even if disordered—it had been written.

Even fairy tales will have an unfavourable effect *unless children are all the time made fully aware of the completely fictional nature of them*. I have heard of children talking "fairy" by the hour, and many a mother can testify to their youngsters having dreamt in fairy thought both day and night. One must love the young of everything sentient far too much to wish them anything but well and happy, and to continue to give the great privilege of helping them—which is an instinctive joy above all others to the right minded. I therefore challenge parents, is there not enough that is real and true and beautiful in nature and in orderly life to put before the young to interest

and instruct them? It is a deliberate insult to a great creator to want more—at any rate by way of foundational education.

Fables are usually good, because so obviously teaching the possible, so instructively plain in their real purport. Truth is here made more interesting and salutary than falsity. Nor do I object to sound fiction that clearly teaches truth. Hence I place all the greater value upon the Shakespeare plays.

## ILLUSIONS TO DELUSIONS

ANOTHER very dangerous maze of falsehood is often unconsciously walked into, by the unwary, when a fascination is conceived for spiritualism and anything that should seem morbidly mysterious. Opportunities for indulging such fancies for the abnormal have increased in recent years at a significant rate. I do not know anything more perilous for the unduly sensitive than incursions into the occult. Apart from the great encouragement to melancholy which mystery mongering of this type affords, with almost satanic subtlety, such idle diversions foster imposture and misrepresentation to such an extent that many votaries become incurably self-deceptive, some even losing their mental balance altogether—even hopelessly in certain cases. I have nothing but praise for sincere scientific inquirers who want to know what really is

and what is not ; but others who allow themselves to be led away, out of their depth, or who go just whither money-making duplicity whispers its specious and lying persuasions are moving to their doom, making mental malignant disease for themselves and others.

I now wish to turn another way just a moment, for more sunning in the open. I seem to want some of the atmosphere of the free and easy, fresh and healthy ; I naturally turn in the delightful direction of a saner æstheticism. I ask my reader to walk elsewhere with me for a while, so that we may look once more upon the beautiful—after an unpleasant examination of cubes, angles, monstrosities, perversions, kinks in brain and body—in order to recover from our shuddering at the unhappy prospect of so much madness making more. Now, as we look with clear, straightforward eye right into the face of nature, and smile our thankfulness that there is wholesome feast for us all the time in field, park, and garden, ever something to satisfy in due season, so long as we can see aright, ever changing as designed, ever contributing and fortifying, we instinctively

derive a sense of safety amongst such sweetly created contrast in feature and colour.

But there, again, in order to derive our great lesson we may return to our quest; over there we hear busy feet in common clatter just outside. Moving away from the sundial and the undraped clean-chiselled figures of the park avenue we approach and make further study through the railings of our fair demesne.

What do we see upon the public footpath? Deformity, any amount of it; women who must make the shoulders round and chest hollow, to keep pace with the strange times, with spine wrongly curved and head rolling forwards—because it is the fashion! And men too! Young masculines—heaven help us! Heaps of them supposed to be quite “the thing,” in effeminate pallor, altogether satisfied in sickly sentimental swagger, even cynical in their seedy self-opinion—“nutty” noodles! with bowed backs and all gone in the middle, dragging a leg at each step, weary of the world in an era of risky notions, when the best smile goes with “bow-wow” and the commonest curse is just “rotten.”

No ; I am not going on to study fashion.  
I need not frown at *decolleté*. I know human



Normal and Abnormal.

anatomy ; and I wish every man and woman  
of the world knew more of it as it ought



to be at best, so that they might develop a right aloofness for travesty and a contempt for cheap suggestiveness, feigned opportunity, and cunning exposure. Plain knowledge and a legitimate familiarity with the appearance of the perfect in art and nature should make vulgar indecency in the mind impossible. What an insult to calm intelligence to intend clothing so bold as to invite speculation to run risky riot! Why any imagination in studying nature? Warm and seemly covering if you like, so long as sufficiently artistic. But why anything else? Why dissimulation? Why innuendo? Why not clear understanding, one way or another, and nothing more? Why ever do people make life so difficult for themselves?

## MORE DEGENERACY

To fill our day, let us turn to tea and tango. A motor whisks us there, for more people, more modes. Here again the insensate ; white humanity even emulating the antics of black ; minds pervert moving in a medley of the grotesque as though just a little push would send all into grovelling, egregious, and grossest orgy. Momentarily interested in the strangeness of it all if you like ; but admiring it? What is there artistic in it? Pseudo-struggles, mock gestures, daring innuendos in strained unison, double-dips and enormities of close, enticing association, all displayed before a blasé people difficult to entertain, vacantly interested, trying to divine really what it all means, if anything ; above all irritating and eminently unsatisfying—yes, to pretty nearly everybody—even its warmest enthusiasts, in a very little time.

(Coming over to England from Argentina

to fight in the Great War, a British settler remarked: "What! You have the tango in



Aboriginal.

England? Everywhere? Why, it is only danced in the very lowest places where I have come from.")

Signs, sounds, modes, manners of mad-time. All these crazes may be brought under



Quite white.

the term Futurism, which I regret to warn all and sundry means fatuity in its most

degenerating and destructive form, begotten of luxurious excitement, selfish emulation, epileptic ambition, disappointing shortcomings and failures, making much sickness at heart and sallowing dyspepsia.

Suffragettes are also by way of going mad, in the sex strain they suffer, particularly seen in inordinate strivings after the unattainable. They feel inclined to break the marble figures they cannot embrace, lashing out in blind mania, clenching angry fist in feebly displaying their eagerness for the moral while steeped themselves in unhappy defects, not knowing the nature of them ; when they endeavour to make unsexing martyrdom, spoiling themselves in a wild metamorphosis that unmoulds "reason's mintage characterized in the face," they are surely drifting in dementia. I have always considered it unanswerable that women should have, and will have, in time, all that can be fairly given and fairly got, in everything they chose to move for ; but wrong methods are all too liable to be *un-making* ; hysterical and indecent efforts will incur proportionate unworthiness, and reprisal will result if the sex is not more gentle.

The firm quasi-philosophic reader may ask: "What should we be worth without resourcefulness in quaint and speculative invention or easy power of imagination in our trend of thought?" The answer is, ideas and movements are good so far as they run on normal and reasonable lines, *having regard for the truth*—bringing out the truth, directing towards the truth, aiming for the truth. Once they venture beyond, they seduct towards the quicksands of degeneracy, for it is a psychological fact that abnormal mentality is not so much spontaneous in its origin as it is largely generated by current false conception and fed by unfavourable impression, just as it is true that diseased blood is commonly the result of ingestion of products that contain poisonous constituents, which may be taken in childhood or later.

And then green hair! What next? But I did not think this could last long. Not to be too severe, the idea is stimulated and hysterical; almost going beyond. After all, why paint a peach or a lily? Ah, there's the secret: all are not peaches and lilies; hence

tears, strivings, substitutings, and alterings. But motor-cars will never make horses less noble animals, nor will green hair ever diminish the beauty of natural colour. You may paint a face that has little to recommend it, but the rarer real thing will have greater value as long as any sanity is left in the observer. These are days of excitable posturings on the part of a strenuous people who must get in front, somehow, when responsive and urgent nerves say: "Go on, this way or that, so long as you can get right into the limelight and can catch the eye."

Painters and draughtsmen who go beyond legitimate exaggeration of the true, and proceed to represent the impossibly grotesque, move into the danger zone, and help to bring others in. Caricaturists just escape, for they keep their eye on the real, depending on making good-natured accentuations—which in their legitimate and interesting purpose must necessarily be very accurate. Actors and comedians are usually quite safe, for they can never get far away from the truth: at best, hardly anything more could be wanted; at worst, they nearly always

suggest the true and possible, the unusual and exceptional only serving to round off the happier rule to make it nicer still; they hardly ever get beyond the degree of the paper caricaturist in their portrayals of the abnormal, while the great variety of their expositions helps to maintain safe equipoise amid the inevitable oscillations that occur between extremes. Pantomimes for the most part will pass examination; there is so much suggesting merely play in the whole performance.



## A PHILOSOPHIC SKETCH

ARE only Britishers deserving the above admonitions? By no means. They are not even the greatest offenders. The all-night character of German life during recent years became so great a scandal before the Great War as to have alarmed those responsible for the commonweal. Reactive abandon could find no limit, at length developing such threatening aspect that social cataclysm seemed imminent. Amongst so many marks of pan-corruption, arising out of positions of pan-bankruptcy, a bursting bid for pan-dominion over all other countries in the world seemed to offer the only chance of saving from hell-on-earth—the agony of wanting a lot and yet not feeling able to glut and debauch, in a nation casting jealous and envious eye all the time upon the whole world over. “The day” came to be the only hope, once occasion to make it could be found. A people de-

sparing in advancing dementia, having also girt its loins in proud and overweening show of self-confidence must at length attempt to break bounds ; such are incurable until other bounds are made.

So secure have British people felt for ages, so safe in moated isle, so confident in real power of right and in the respect they have won from the more level-headed of peoples outside their country, that a chance disturbance of peace at any time has operated in the manner of a great exception, which merely contributed towards establishing the rule. Indian frontier skirmishes, an odd South African War, such have only served to remind the Old Country that home stock-takings, spring-cleanings, and refurnishings may be of advantage occasionally. A good navy, and a sort of army, have all along been maintained, but the idea of necessity for shedding blood dwindled to such an extent that to enter either of the Services had come to be looked upon rather as a high-class, and at least decidedly sporting, amusement—as often as not just allowing narrow escape from a charge of doing nothing.

The Army and Navy have for long been viewed as highly desirable to enter, for the well-bred, the affluent—in its broadest sense—the leisured, the comfortably and smilingly loyal. It is true that many have taken the soldier's calling seriously, but more have gone in for just as fine a time as they could get, doing what had seemed simply "quite the thing." Dangers, risks, hardships as they are known to-day, had for many decades become reduced to the vanishing point in all reasonable expectation. Before the Great War a big percentage of even senior officers had never seen active service in their lives ; many others who had been more fortunate would admit that they had been taken in a sort of surprise, and had had to rub their eyes and clear their ears to believe it. The astonishment and alarm with which relatives of soldiers took the announcement of war—real war—the Great War—revealed to us, as nothing else would, that piping times of peace had for many long days become so "set fair" that you might safely make your programme and assurance for life upon it. Quite three-fourths of the thinking world

would not believe it when they heard the cry War, when there really was war. Almost everybody excepting German people and a few Belgians believed, while they lived in peace, that nothing else but peace could ever be.

But most things are good. We seem to require contrast between the delirious round of fantastic extravaganza, going to the verge of wholesale insanity, and the grim circumstance of hideous sacrifice, appallingly and painfully realized—between vulgarly lavish “freak dinners” in highest glee of social function, entirely regardless, and reading lessons of distressing “rolls of honour” in the gloomy alternative. Still we may find reason out of it all. We may thus get placed again. We shall find further security, in the fulness of time, and make plans of campaign that are less likely to fail us in what may prove still greater trials of life in future. We shall make good out of both our smooth and heavy going, finding and trying to maintain balance in unexpected upheaval, ever being reminded to prepare carefully for unknown things ahead.

## CHAPTER II

### A Little Easy Study



## A LITTLE EASY STUDY

CERTAIN philosophers have found "the pen mightier than the sword." But how shall we do this expression greater justice? By realizing that—notwithstanding cell-growth—right thoughts are the greatest power on earth. Not necessarily those which the bibliophile burning midnight-oil picks out as his favourites; not necessarily those selected from platform deliverances of some parliamentary minister; not those chosen just because they are the commentaries of a man clever in certain respects; not always those from some man who merely imagines that his thoughts are great and final just because in their very expression they simply seem so, to him, and that therefore they will be sure to similarly inform others; not just because they are cryptic, inscrutable, "in-describably interesting," or at least high-sounding when read: the very simplest thoughts may have the greater power, if they

are correctly balanced, and are apposite; they have this further advantage, they allow lots of room for other simple correct thoughts.

It is by means of wide information and broad application that a safe foundation may be made, without which the people of a nation may one day run amok, and meet sharp swords of the chastener—feeling aggrieved and injured perhaps, because of severe reprisals experienced, which do not seem to them to have been deserved.

The chief reason why genius is commonly accounted to be akin to madness is that each involves great concentration and detachment, which naturally tend to create ill-balance in some direction and degree. A would-be specialist in any work, in medicine or surgery, or in any art or craft, had better obtain as sound a general foundational understanding as possible, if he wish to reach a position of safe success in later efforts. Lots of wranglers fail in life.

Nietzsche probably considered himself a wonderful advance upon Hegel, but I have not a doubt that it was the former's ill-balanced philosophy—his asymmetrical



thinking—that brought many most miserable declining years and an early end of life. His concrete foundation was of poor material, and it cracked, good though some of the ingredients may have been just here and there; and now his philosophy is helping to kill a whole nation's chances amongst other peoples of the earth.

We commonly speak of “balance of thought” or of mind. Now, let it be clearly understood, there can be no true balance without orderly all-round association in thinking. Without this condition there is sure to be trouble in life, according to degree, no matter how clever a person may prove himself to be in certain directions. Let us look for a moment at the following illustrations of the trend of different kinds of thought :—



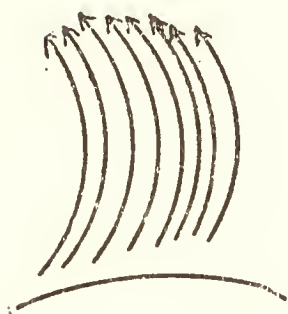
Wavering.



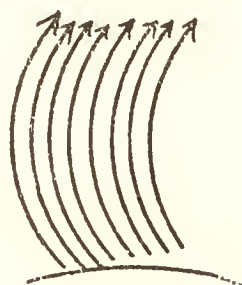
Scattered.

Clearly and steadily  
directed towards  
the left.Clearly and steadily  
directed towards  
the right.

Such representations of single thought need no further explanation ; but let us now endeavour to illustrate multiple thinking, which every one naturally engages in, and note differences in direction and continuation until we reach examples where there is practically no orderly association at all, as seen in the next illustrations.



Negative multiple thinking.  
Association.



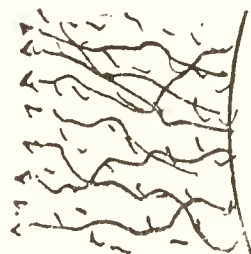
Positive multiple thinking.  
Association.



Dual personality.  
Dissociation.



Scattered thoughts.  
Some dissociation.



Getting mixed.  
Contradictory.  
Double dealing.  
Some dissociation.

Clear and steady multiple thinking is represented by more or less parallel curved lines, when thoughts are associate. Degree of association of course varies, from the highest mentality down to that which is only partially or occasionally connected in its ideas. The trends are represented in curvature because this lends itself to circular representation, as in the opposite figure, which illustrates associate trend of thought in a negative direction, which we may describe as thinking "in vicious circle."

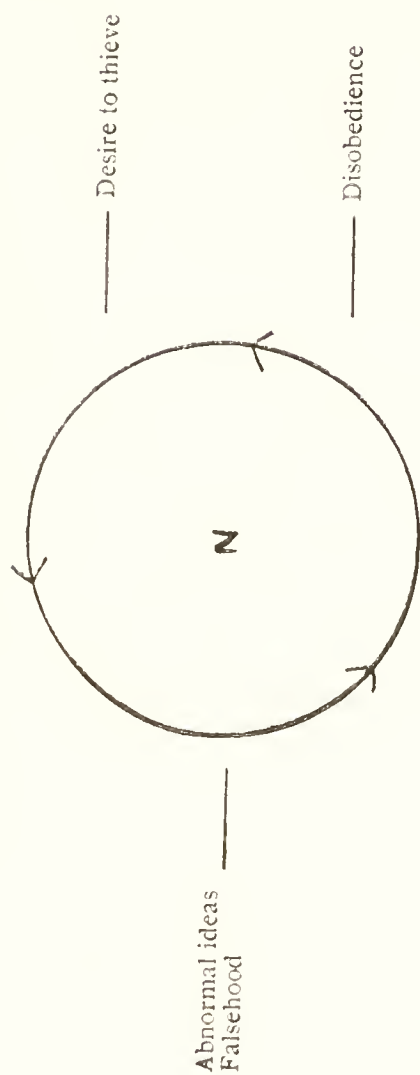


FIG. 1.

The most powerful brain is that issuing strong, unwavering, easy positives or truths ; the mentality making, say, eight steady, orderly, and distinct, but associate efforts of the mind will do so with less expenditure of energy than the double-dealing brain making eight, for the latter, being incoordinate, will necessitate the going over more ground and keeping account of whatever " lies are out " ; the latter may be compared with a motorist who possesses an unreliable steering wheel, chassis, and tyres for his journeyings, and finds difficulty in keeping going at all, perhaps ; who falls into ditches and sustains accidents with other vehicles ; who may at length be " found out " and lose his licence as a dangerous driver—mayhap getting into a " lock-up " of some kind, as one reckless or insane.

Disturbance of orderly direction is the first condition making for definite dissociation in thought. Actual severance of connection constitutes dissociation. The person employing eight parallel and orderly efforts may eventually get these going so surely and dependably and repeatedly that they ultimately become

automatic, leaving the volitional mind free to energize in other directions. The potentialities of automatic order are greater than those of disorder, no matter how artfully the latter may be employed; the former will allow surer and safer advancement under a steady banking of reserve, so that more business may be done by the brain. Disorder may at times accomplish a great deal in some brains; but these same brains would do more in order in the long run. Geniuses commonly die young, sometimes making just as bad example as good. A dual or multiple personality may become so unmanageable as to require the care of authorities, lest danger befall either self or others.

. . . . .

Now we may turn to further illustrations of trend of thought. When thoughts or influences help one another in positive direction we may illustrate these as arcs circling to the right.

Here the mental force of inheritance co-operates with the power of later information to make a personality in which the positive prevails. Learning will therefore be seen to help inherited capability, while inherited capability will in turn encourage ready learning.



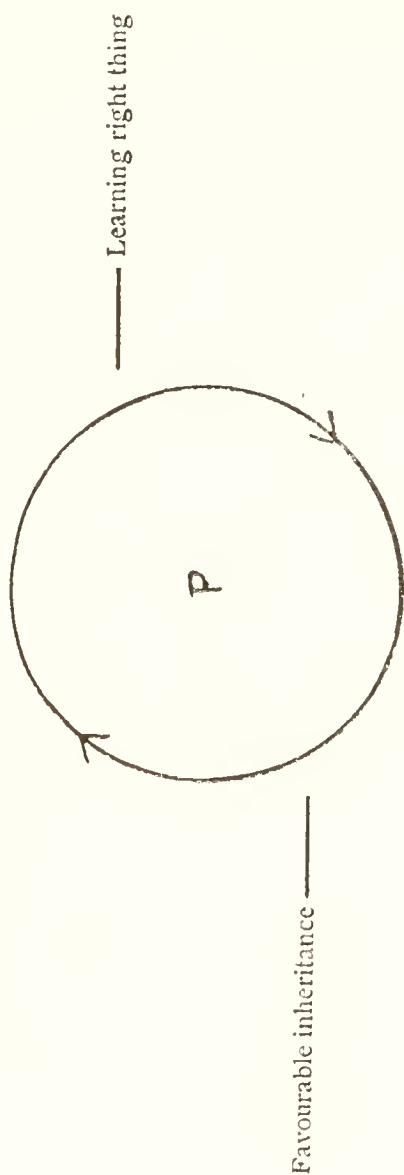


FIG. 2.

As a further illustration of negative trend, we may now introduce also the physical factor, and see how bodily weakness causes inability to work, the latter further causing depression and more bodily weakness.

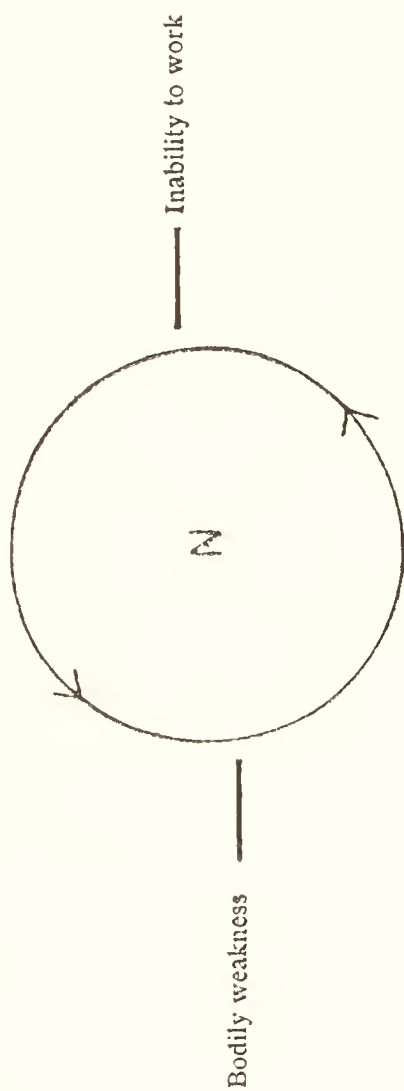


FIG. 3.

The next figure illustrates contest between positive and negative, the individuality being subject to conditions each of which varies in amount from time to time, causing ups and downs, but at the moment balancing.

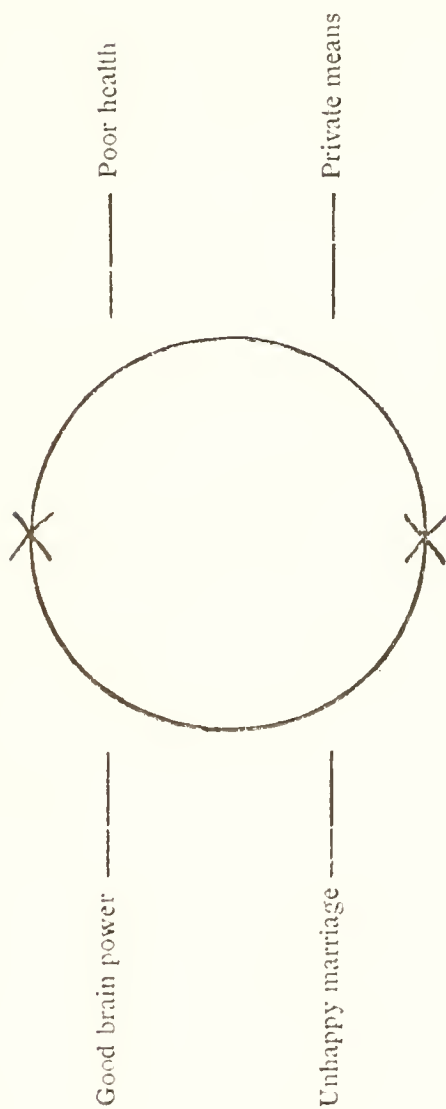
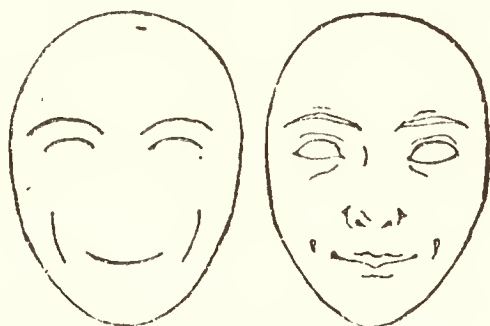
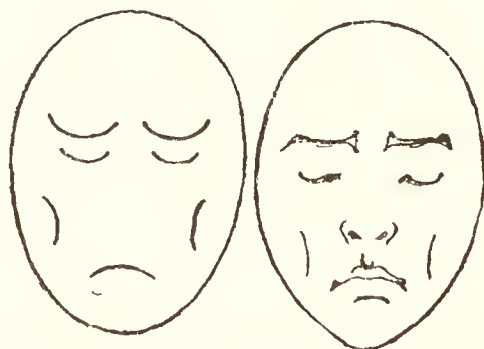


FIG. 4. NEGATIVE BALANCING POSITIVE.

It is surprising and extremely interesting to study how powerfully mental power affects physical fitness, not only observable in regard to functioning, but in contour and



Inner curves in accordance with the outer curve (happiness).



Inner curves in discordance with the outer curve (misery).

deportment, even in simple appearance, in general or in a particular region.

A healthy mind helps in making the body healthy ; while a healthy body enables the

mind to act freely and strongly. And vice versa, of course.

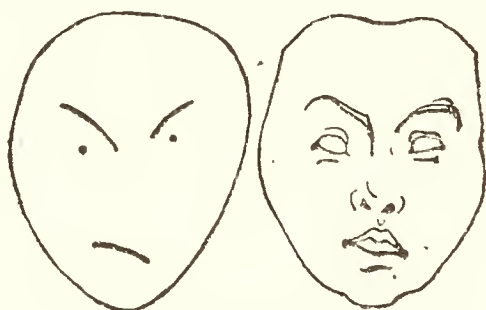
Furrows in the face are made by difficult thinking more than anything else. Thus is the appearance of premature age produced. Now nothing could prove this more clearly than relief given to difficult thinking ; a person who has had enough troubles to pro-



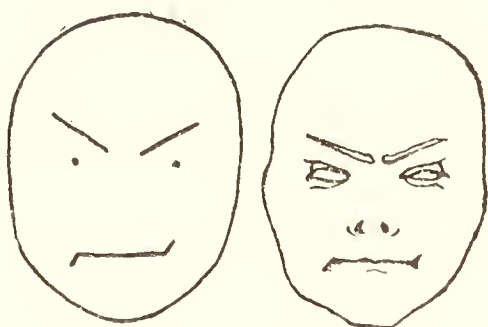
Spinal curves in upright health and in depressed health, respectively.

duce dissociate curvatures, over a sufficiently long period of time, when treated by certain mental exercises designed to turn negatives into positives, will recover from them, usually to a very considerable extent, sometimes entirely. Age makes lines, it is true ; but it is equally well known that nothing ages so much as troubled thoughts.

Difficult thinking also causes asymmetry in facial lines, as one might expect after following carefully the above rationale—dual



Asymmetrical.  
Degenerate.  
Mentally defective.  
Curves out of order.  
Dissociate.



Linear set purpose.  
Hard and cruel.  
Criminal.  
Also asymmetrical.

thinking tending towards irregular action of muscles. But it is far more interesting to note that asymmetry in organic structure will tend to produce difficult thinking. The ac-



companying very simple illustrations will serve to exemplify asymmetry in facial feature.

Asymmetry in form or features is not always congenital. Muscular strain in work, play, amusement, or artistic culture will sometimes be the cause. Facial neuralgia and defective teeth on one side are also causes that are not uncommon. Nor need slight asymmetry be considered a very serious matter, for nearly everybody is *to some extent* asymmetrical—as may be seen all the more readily by first looking straight into a face and then comparing this with the same face looked at in a mirror, when differences between the two will be quite strikingly brought out.

As a rule asymmetry, anatomical and physiological, is co-existent with some sort of mental irregularity, however small this may be. I have had many instances to study such as this, for example: a lady exhibited obvious difference between the set of her right eye and eyelid and her left, and at the same time suffered from mental dissociation which caused her to contradict herself in one minute's conversation, thus:

“There is nothing at all the matter with me.” Thirty seconds later: “I feel I cannot do anything, and I cannot take in what I read.” And thus: “I hate the man, and do not want to marry him.” Sixty seconds later: “Oh, yes, I cannot say I would like to break it off altogether: I am fond of him, really.” Lesser degrees of disorder may make asymmetry difficult to find elsewhere in the same individual; but a study of greater degrees will make us persuaded that some amount is very likely always to be there.

But asymmetry of features need not necessarily be alarming, even if pronounced, for everything will depend upon what particular trends of thoughts are irregular. But this is certain, that the more anatomically and physiologically symmetrical, the more even, regular, and co-ordinate are likely to be the thoughts—and therefore the easier and happier the person—happier because easier, and easier because orderly. Still further, it is a fortunate fact that though thoughts may be irregular in one exhibiting physical asymmetry, compen-

satory adjustments may be developed to make all sufficiently steady, by means of hereto or auto-suggestion. They may even arise automatically or instinctively. It will also be readily understood that some brains are more capable of exercising compensatory powers than others, to make up for asymmetrical or badly balanced defects.

I therefore wish to answer a very vexed question raised by scientists, who have considered it impossible to alter thoughts and tendencies if a person be "born so"—that is, if the physical construction be abnormal. It will be agreed that particular muscles that are defective—merely in size and power, not diseased or paralysed—can be enlarged by exercise, and that therefore most asymmetries are open to correction to some degree. But it so happens that under certain conditions thoughts can also be developed, more or less, in any desirable direction. One can give a drunkard to think soberly by object-lessons during lucid moments, so also may a sober man be driven by certain circumstances to act intemperately; one may make converts to

religion or celibacy. Such alterations are within ranges of possibility entirely according to purpose and training; they can be done. Even a "woman-hater" can be converted, if he be otherwise quite well physically, and sufficiently well mentally—that is, if he have enough sense and reasonable desire to become normal, and have patience to learn—for all learnings and developments take time, of course.

Our conclusion must consequently be very hopeful, even on paper; but in actual practice there is proof in abundance that negative vicious circling in thought can be changed into positive, even when it contains an offending arc of physical disorder. I do not say always, completely, any more than I could contend that diseased lungs with cavities could *always* be restored or that they could ever be wholly normal lungs again; but I do know that cure at the spot and general physiological compensation can make very useful organs and that adequate treatment very frequently produces the wholly practicable, to all intents and purposes.

Believers in ambidexterity will be some-

what pleased with some of the foregoing paragraphs ; but I cannot deem it advisable for all people to cultivate the left hand in order to make it as capable as the right, by way of providing necessary safeguard or of adding to capabilities, for the simple reason that such ambition would take up too much time that might well be employed in other work. I feel especially justified in coming to this conclusion when I find cultivation of balanced *thoughts* to be so much more valuable. To give an instance : a lady who had been demented three years, through overwork and shocks to the nervous system, and had once done great things with the right hand, was recommended by an enthusiast to learn to do things with the left. But her dementia remained practically the same after a good deal of practice. A week's suitable and experienced training of the mind, however, enabled her to find interest in reading books after not having taken up any printed matter for eighteen months.

*Provided minds are trained by good-balanced exercise* to act in order from baby-

hood up, it will matter little how much the left hand may be neglected in comparison with the right. As well might enthusiasts argue that pianists should have pianos reversed in the scale and be taught to play treble with the left hand, lest they should become badly balanced in mind, or that fiddlers should reverse the handling of their instruments.

One of the most instructive lessons in asymmetry is to be derived from a study of defects of sight power. A large percentage of people whose thoughts are difficult suffer from more defect of sight in one eye than in the other; and the defect may even be more in one direction or meridian than in another, in the same eye, constituting what is commonly known as astigmatism. Now it is a fact, established by neurologists and oculists long ago, that astigmatisms themselves are likely to contribute to nervous and mental strain. Meanwhile it is also worthy of note that asymmetry of sight is commonly found in those exhibiting irregularity of feature, as one might readily expect. All of which

reasoning should make specialists in eyesight deficiencies hesitate before blaming the eyes alone for nervous and mental disorders ; it would be more correct to consider them as only one indication of mental and physical asymmetry in practically every case. One very often studies instances of correction of eye-strain failing to cure neurasthenia ; that is simply because the eye-strain was not the only abnormality present. I have never yet found spontaneous or congenital asymmetry in eyesight without being able to detect asymmetry elsewhere.

The correlation between physical feature and thought direction may be clearly studied when severe and sustained worry enters upon the scene, for this will have the effect of accentuating defects in both brain and body. Certain men returning to England after the historical Mons retreat, for instance, I found to have accentuated facial asymmetry, which diminished after rest and suitable treatment, but which was declared by friends to have always been present *to a slighter degree*. I may give another instance, in a lady who twenty-two years



ago broke down in body and mind under great worry. Before the breakdown there had only been the very slightest asymmetry observable in an admittedly "good-looking" face. During twenty-one years in an asylum the asymmetry gradually increased and became confirmed, to make her appearance quite uncomely or "plain." A few months ago she began to receive "suggestion" treatment designed to correct her difficult thoughts; this has had the effect of bringing her features into more symmetrical arrangement. There is overwhelming proof in wide investigation of the correlation between physical and mental asymmetry. Nevertheless I am bound to admit that marked dissociations in thought can exist without apparent asymmetry in facial features, constituting exceptions to the rule.

. . . . .

Common disorders of thought power, such as kleptomania and dipsomania, are good examples of thought and impulse dissociation, the victim living under impulses, stresses, and ideas which run in disorderly



directions according to various circumstances which happen to prompt. If one converse with such people when they are in steady mood, they may seem very sensible people, quite alive to the seriousness of their tendencies, and may even be very anxious to get rid of them, expressing surprise and sorrow that they possessed them in their nature. Many of them exhibit traits hardly distinguishable in their alternate activities from those of dual personality; indeed, not a few display evidences of developing even triple personality. I can bring to mind a good example of the latter in a man who at one time would get unduly excited for no explicable reason, and would pass from total abstinence to drinking a bottle of whisky a day, even more if he could get it; after being restrained and on recovering from a bout of this life, having had some days or weeks of it, he would present himself to his friends as one deeply ashamed of his failing, perhaps weeping, and usually expressing his regrets that he had offended and grieved them so much. On analysis even this latter demeanour was found to be

clearly split up into one part quite genuine and another part absolutely false, the latter part designed to help him again towards the third part of his split-up disposition, the drinking part.

Mentalities may be studied in transitional stages, in which two of the dominant trends of thought have developed acute conflict, the patient here and there halting as to whether he should take steps in one direction or another, and feeling quite uncertain of himself. Quite clever men, in ordinary and sometimes extraordinary respects, are sometimes able to realize that they are victims of split-up conflicts in their complex character; they will demonstrate their dissociated state by making remarks to a companion such as this: "I have been going on splendidly lately, but I advise you not to leave me; I do not want to make a mess of things again," clearly indicating the tendency for different trends of sensations and impulses, engaging with corresponding thoughts, to run into conflict which may be uncontrollable, bringing this class of case into the category of nervous or mental dis-

order that requires suitable training in order to restore sufficiently strong association, making right thoughts predominant and a will-power that shall at all times control satisfactorily.

Amongst surgical and medical disorders, I know none in which the operations of diversified, interacting, and reciprocating factors in causation are more clearly demonstrable than in nervous and mental disorders. Displaying their pernicious energy they may be distinguished and studied in every variety and strange complication, working their wicked way, spiting the *vis medicatrix naturæ* at every turn, and wreaking vengeance in cunning and deceitful guise. It might sometimes seem that devils were at work in inexorable co-operation against the sufferer as soon as attempts were made to get the thoughts to "go right" in the strong desires expressed and natural efforts made for survival.

In studying trends of difficult thought I have a preference for the word negative as a substitute for "vicious," chiefly because we want a word for the opposite of vicious, and

I can find none simpler or better than positive. It appears to me that we can hardly give adequate attention to negative circling without considering positive, just as we have a right to exercise our capabilities for construction in presenting any arguments which have the effect of destruction. I do not know who originated the term "vicious circle," but the interaction between two unfavourable influences, contributing towards one another, must have been recognized ever since diseases and disorders of both mind and body were brought under attempts at scientific elucidation. Yet the importance of this process has since been for the most part flagrantly overlooked. I recollect that when I wrote on ringworm twenty years ago, and recommended that suffering children should not be shut up in a room to themselves, away from the world—in order to prevent this loathsome disease from being observed by others, who would then naturally avoid the household in disgust, afraid of being contaminated—and pointed out that this procedure contributed immensely towards making the very soil upon which the fungus formation

would flourish abundantly, eyes were lifted in astonishment—even eyes of experts in skin diseases—that the idea had not occurred to them before in just the plain way that now seemed so naturally indicated. It was in this particular disease that I made my first study in spontaneous cure, little dreaming that one day I should be happy in carrying on the work even in a study of cancer. I simply pointed out how ringworm could not grow unless it had a suitable soil, and that therefore every effort should be made to render soil unsuitable in a treatment.

In future no organic or functional disorder can be adequately studied without regard for negative and positive circling; such is the importance of the subject.

In studying circling in physical and mental disorders, I desire to introduce still another slight addition in terminology, keeping the geometric scheme withal. I prefer to write not only of direction of energy as either positive or negative, according as it is favourable or unfavourable, but of divisions of circumferences as arcs, having found that these terms help. I use the term positive to

indicate any factor making for improvement, advancement, or favour ; while negative signifies influence which is untoward, regressive, injurious. I should like the reader also to study some of the conditions and agencies which make possible the conversion of either form into the other. Thus, in a case of abnormal fear, I may note that family history has tended to the development of nerve sensitiveness, which in turn has caused fear of many things, including travelling alone, such instances having produced palpitation, causing dyspepsia, creating insomnia, producing general ill-health, provoking restlessness and bad temper—all of which will contribute to nerve sensitiveness again, which I beg to represent on the next page.

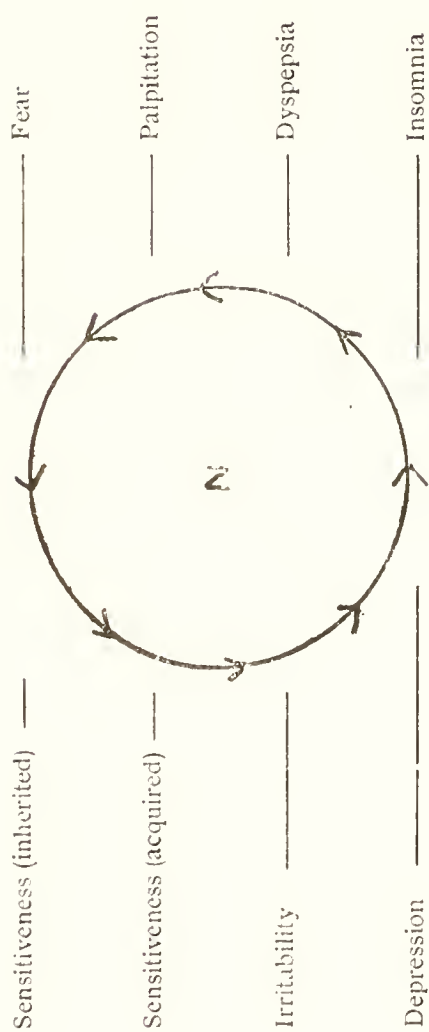


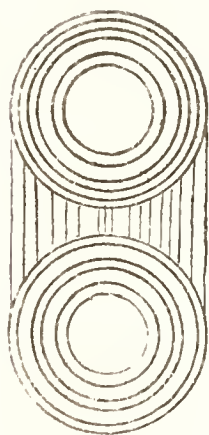
FIG. 5.

In this arrangement we see that not only does each arc directly play an important part in the manufacture of the next one, but all may combine to make any particular one—excepting inherited sensitiveness. In a case of progressive disorder all may be working in the negative, more or less. Certain forms of treatment being applied to any arc—on the principle of treating symptoms—may cause benefit, and so moderate the force of all combined negatives. A prescription for medicine may contain a sedative, a heart tonic, an antacid, and a general tonic, each of which may be directed against one or more of the specified arcs ; again, negativity is sure to be checked according to the force of the *vis medicatrix naturæ*. We see the importance of this view of causation and alleviation, respectively, remarkably well when we study the effect of thought. The very idea, in the mind of a sufferer, of an arc being moderated by treatment, even by a drug, helps the conversion of others. Also we must remember that while one arc may be actually converted into the positive, other arcs may become negatively intensified.





Eccentric. Chaotic. Difficult thinking. Dissociation.  
Disconnection. Inco-ordination.



——— Supraconscious.

——— Co-operation.

——— Subconscious.

Concentric. Good-focussing. Co-ordination.  
Association. Perfect Self-confidence.

In Fig. 6 difficult thinking contributes to further fear on account of the heart palpitating ; insomnia annoys because it spoils appearance ; moreover, the patient is even afraid to go to sleep thinking she may die. She now knows she is very ill ; she, however, cheers herself up and tries to take much nourishment in order to assist in correcting negatives, but this adds to her distress and gives dyspepsia, making further fear from palpitation, and so on.

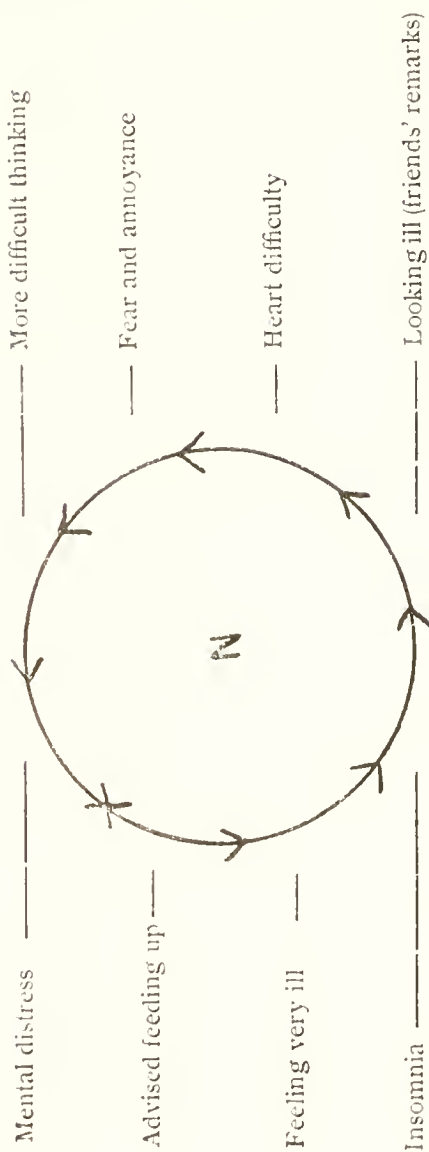


FIG. 6.

Arcs may either be moderated in negative energy, or rendered neutral by positive effect, or they may even be converted into extra-positive. For example, under treatment by "suggestion," which favours rational and easy consideration on the part of the patient, and helps mightily in restoring automatic functioning, dyspepsia with poor appetite may pass through various degrees towards extremely easy digestion, the patient then being able to ingest more than would be necessary to nourish if the food were weighed—a table of amount being consulted that indicated what was requisite for health according to height and weight. Fear in both Figs. 5 and 6 may be converted into a confidence and courage which had never before been exhibited. A palpitating heart can often be reduced not only to normal action by Psychotherapy, but may be brought to the hyper-positive in some instances, to a slower rate than had ever been observed before in the patient. There is nothing wonderful in this, considering many people are born with arcs of vicious circles already in operation, their hearts palpitating with extra fear and

sensitiveness from the very first sensation they have been subject to that has called forth automatic self-defence.<sup>1</sup>

<sup>1</sup> Many a time in my earlier days of medical practice have I seen examples of very early show of self-defence when I have put newly born babies under a warm blanket, returning to them in a few minutes, pulling off the blanket in order to look at them, and watching the sudden clutch they make, startled, with hands turned forwards and inwards to catch hold of anything they can. It is a pretty sight, and an instructive exposition of reflex action having the purpose of saving a fall by entangling its fingers and clutching its hands in something should the mother in parturition drop it a distance away from the ground. The sudden movement of the infant may very likely have been designed for the further effect of startling any curious or interfering intrusion on the part of human or animal. Physiological activities are also affected *in the unborn*, even so much as to confer disadvantages throughout life if not corrected. A study of maternal impressions clearly proves this.

. . . . .

Here (Fig. 7) I wish to give nature—the *vis medicatrix naturæ*—that serious estimate it deserves, for in this we have positive power that is always ready to interpose its valuable assistance towards the conversion of negative circling. It is really this *vis* that always determines recovery or not, life or death. This is apt to be entirely overlooked. Were it not for its power all efforts towards restoration would be unavailing. Treatment of any kind does not cure disease of itself; it merely allows the *vis* of nature to do its work, whether a pill or a surgical operation be resorted to. No positive circling can avail without it. Call it what you may, let it be due to scavenging phagocytes in the blood or to an unknown power, it is the essential positive factor in all recuperative process. It is vitality, making for preservation. Sometimes it is helped by iron tonics, but these cannot make it.

In the same figure (7) we have an example of positive circling in which the arcs are of different size.

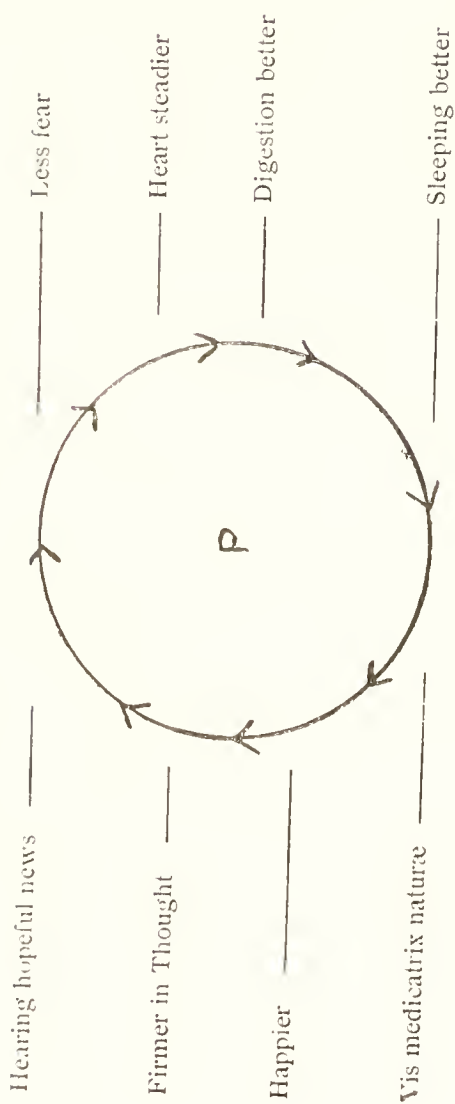


FIG. 7.

The *vis* may be the last to work, even when all other arcs are negative. I have represented this by a contrary arrow head in Fig. 8.



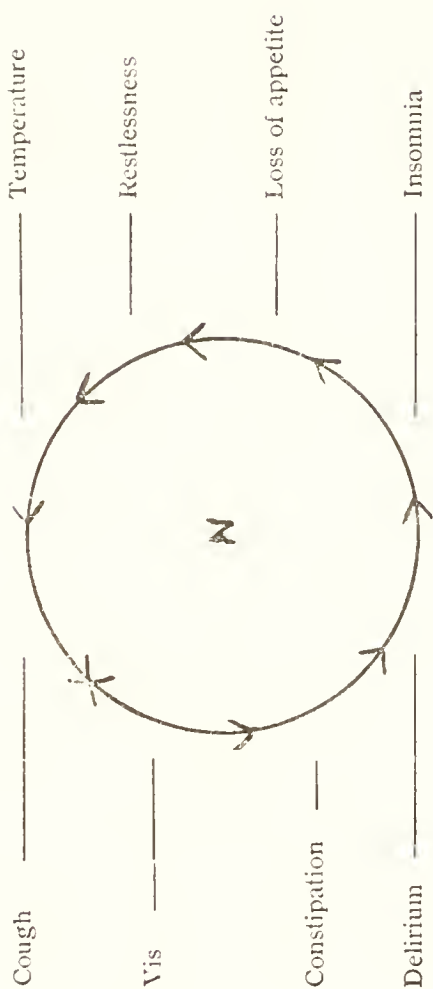


FIG. 8.

We are now prepared to study the concomitant effect which both ordinary treatment and mental “ suggestion ” may be directed to produce. It will be seen how thought influence should be introduced in one degree or another in all disorders and diseases. Take a case of scarlet fever for instance, and represent it in circle, positives prevailing, notwithstanding various negatives of one kind or other as indicated, the patient therefore recovering :—

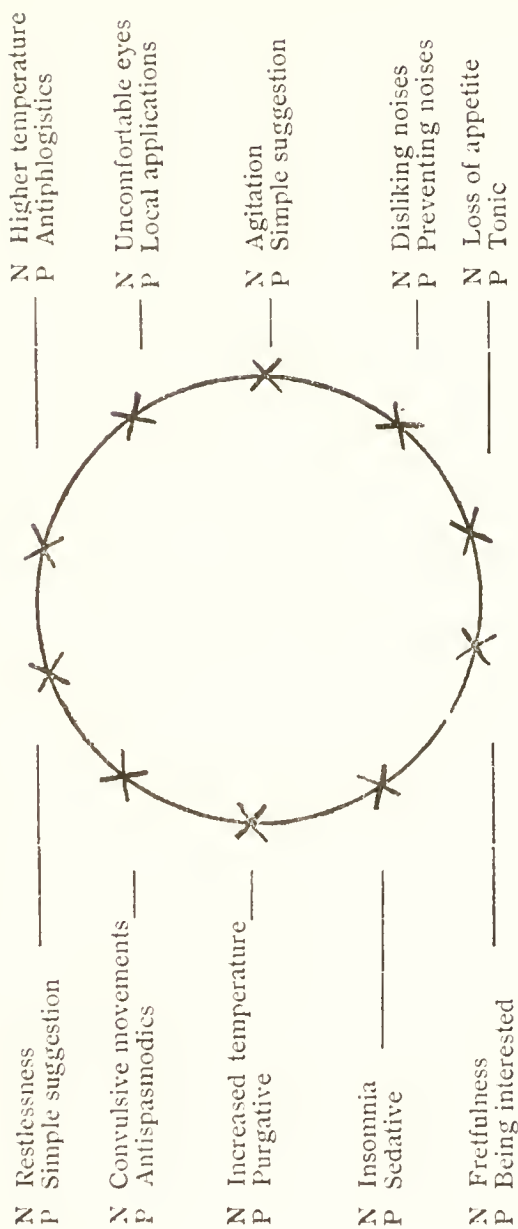


FIG. 9.

In common cases, parents, nurses, and medical attendants all apply simple mental suggestion out of their instinctive understanding. But we may now look for a moment at a case in which more advanced psychotherapy may be employed, namely, one of tumour formation complicated by dread of the condition and of operation; and, in order to illustrate more clearly, the negative and positive circles will be given separately, Figs. 10 and 11:—

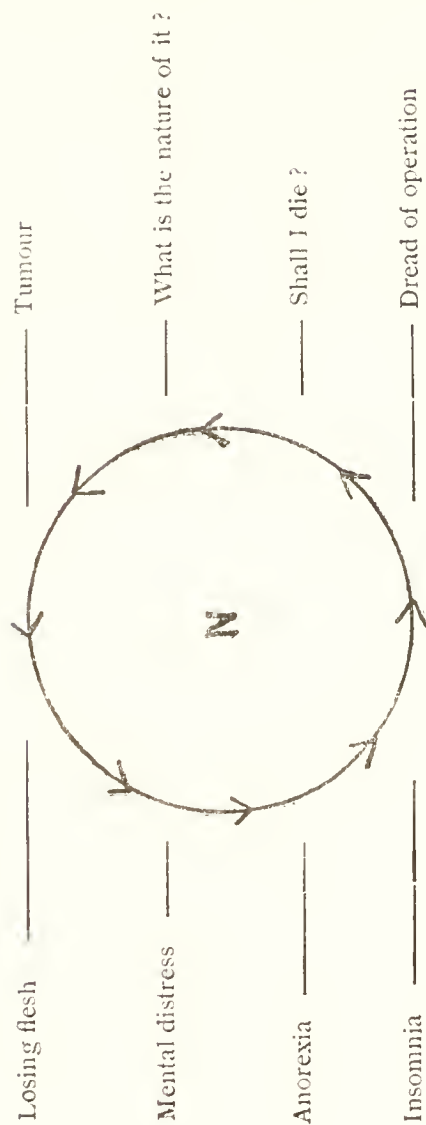


FIG. 10.

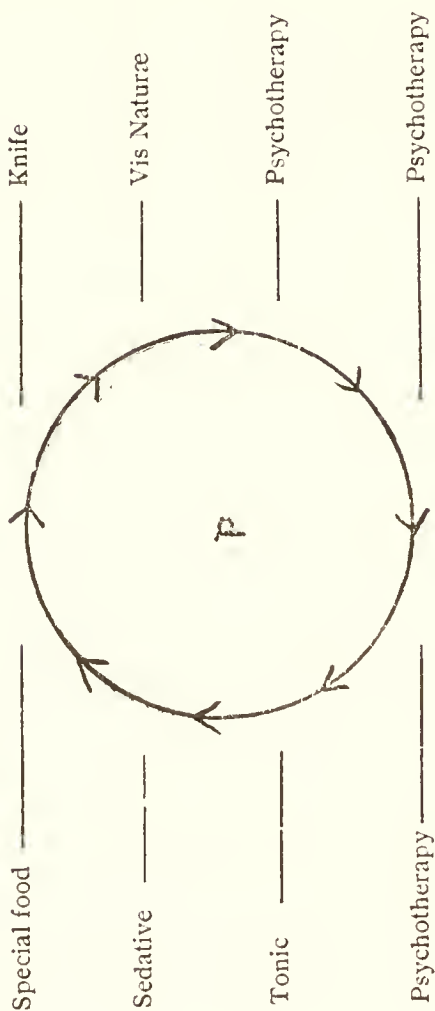


FIG. 11

It will easily be realized how the thoughts may be the most important factor in disease, even though surgery to-day makes the mighty results it does. Surgeons must at times, in scientific and candid mood, above petty jealousy and strong enough to visualize other sides of questions, see what part the thoughts play in their work. Surgical results are determined oftener by the mood of the patient than the average medical man would off-hand dare to estimate; for if we must give the *vis* a very exalted position we are obliged to admit that even its amount is largely governed by mental mood. We know this from studying the effects of "suggestion" upon glandular action.

. . . . .

The following represents what one may term a negative social, business, and economic environment circle, as well as containing an ill-health factor :—



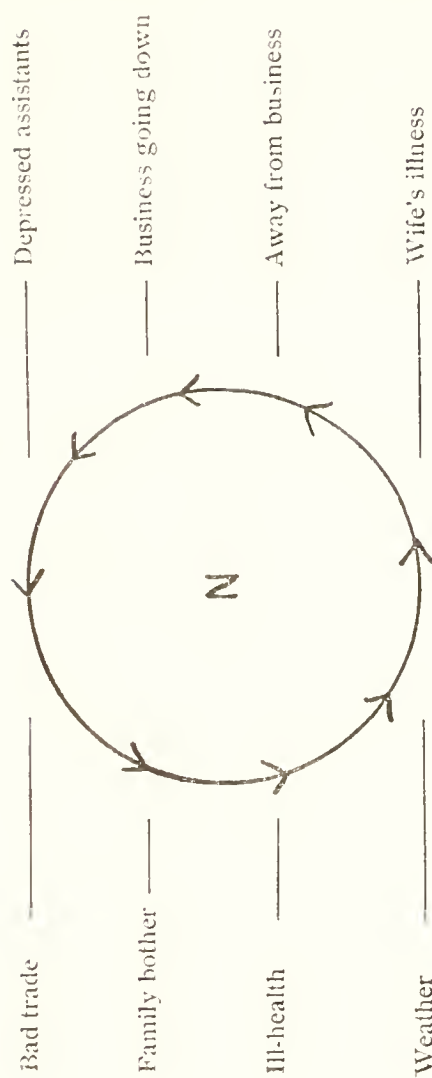


FIG. 12.

I could not find any words more fitting to conclude this chapter than the following of Clouston, and I quote them in the profoundest respect for a great authority who passed to things beyond while these pages were being written :—

“The conclusion of almost every man who has recently studied and written about mental unsoundness is that evil nervous heredity is by far the most frequent and the most potent predisposing cause of the condition. It commonly underlies all other causes. Without its existence there would be very little unsoundness of mind in the world. It is the chief problem of psychiatry. It is the fate which lies on millions of civilized men and women. In some form or other, in some degree or other, some hereditary fault, mental or bodily, affects perhaps the majority of mankind. *If all hereditary tendencies to mental and nervous unsoundness and defects could be counteracted, humanity might breathe freely.* It must be understood that I do not mean tendencies to gross and evident ‘madness’—that fortunately is comparatively rare. I mean the tendency towards mental irritabilities, eccentricities, unfitness to work, or to endure, or to feel normally. I mean tendencies to wicked lives, to irresponsible lives, to unregulated lives, or to cruel lives. I mean also tendencies towards bad citizenship, towards law-breaking, towards asocial practices. I mean tendencies towards callousness of feeling, towards ambitions that are markedly irreconcilable with the stability of the social fabric or the general good of humanity. I mean also uncontrollable tendencies towards gross selfishness, gross vice, and want of the natural affections.”

## CHAPTER III

# The Circles of War



## AN ANALYSIS OF A NATION'S MIND

*"Aggressive violation of the rules and precedents which govern the official communications between state and state . . . . may be called the Futurist character of German diplomacy."*—"Daily Telegraph," May 3, 1915.

MEN are what their minds make them and what their utterances proclaim them. In the hideous dissonance of warfare psychologists and psycho-analysts of all nations have viewed the situation with appropriate concern—reading, thinking, and writing; and amongst these Moll and Munsterberg, two of the mightiest, as English scientists will admit—subject to important qualifications—have taken a lead on behalf of Germany. They have published some profound beliefs, theories, and even charges against the British mind in comparing it with the German. They deserve firm answering.

. . . . .

Twenty-eight years ago I first began to study the German mind, amongst others, and soon found there an uncomfortable jealousy which jaundiced social intercourse



Degeneracy.

(With apologies to a famous artist.)

as between its fair samples and those of the British; one could plainly distinguish an underlying animus which often amounted to contemptuous, and even sometimes spiteful, hatred. Those particularly studied were

observed to mark the good looks of the British, their customs, their clothing, their manners, their sporting spirit, and courage ; but one could clearly see that every favourable quality only provoked the mind and made envy reflect its characteristic hue. They tried to act and appear as British, and found they failed. They felt it impossible. They could not keep pace with it. Moreover, they endeavoured to criticize our institutions, civic regulations, educational methods, politics, foreign relationships, and of course, military personnel and equipment. Not a thing pleased them ; everything seemed to merit either their silent contempt, firmly opposing argument, or vulgar sneer, according to the matter discussed. Variety of animus of course depended upon the caste of the individual conversing. They fidgetted, they tended to move away, until at length the more independent of them turned back into their own country, where in deep draughts of national refreshment they might rail at all they had seen, hoping that if their people could not exactly emulate it, then some day, with great engines and oaths, they had better endeavour to break it for ever.

Gradually the young and lusty monster grew, year after year, more malignant, more subtle, more secretive. Under restless breathings of retaliation cunning falsehood and deception developed apace. Dissimulation made its own clever moves and deep designs, all under some stress, some increasing necessity, making painful the self-imposed struggle to move, yet under a strong determination to win at all costs.

History, circumstance, and previous warfare had all helped to make a special spirit of their own, which stimulated to heated glow within and adjusted preparatory insignia without, at the thought of future conflict. The mind's eye became itself subconsciously bulging and bloodshot. Men were all the time being born to martial tenseness in an atmosphere of keen dissatisfaction and unrest. Leaders, looking wistfully at the limits of their land, grew incontinent at all the wonderful promise beyond. Then commercial success helped to make more obvious the feasibility of, and even the necessity for, territorial expansion, so insistently demanded by increase of population, until there de-



veloped such great strain that body and soul seemed at times inclined to burst forth through the sheer discomfort of it. Thus, in great pride of confident resource, swollen heads were made.

In due course there came a man, further to think, resolute to lead, to personify strong movement and to materialize ideals and impulses according, as it seemed they should be. But quickening circulation in stern temperament worked also in an abnormal way. A root flaw in the Emperor's constitution, having predisposing origin, early revealed itself as a developing megalomania, which unfortunately for him began by bending an allegiance of men around who should, as a first condition, unhesitatingly posturate their approval, and obey rather than dare to tender the least advice. Not long in finding natural interest, and even some profit and pleasure in the position, they were quite content to pursue it, as many a human might. All of which critics of constitutions would consider good argument against one-man absolutism.

The influence extended far and wide as

time went on, until *littérateurs*, university professors and philosophers, found interest in shaping their arguments to fit the imperial paymaster's desires—to teach the multitude, and in due season to propagate the lessons far and wide for present and for future. Obsession was sure to enter, and to spread rapidly like a disease once it became rooted in the soil of immediate self-interest. Individual Germans in vast numbers energetically walked the earth, making-good commercially, under the stimulus of roscate expectations, having a very nice understanding as to what might be wanted when a favourable occasion should arise for any great coup.

But in the fulness of time an isolation became inevitable. The very subtlety of the understanding and design, begotten of sardonic intent, hate, difficulty, hindered-enterprise, with occasional pride of some success, all served to create a certain undoing. Such mixed qualities are bound sooner or later to experience what they richly deserve, an ostracism from the rest of the intellectual world. For distrust was naturally aroused, suspicion ; a feeling of incompatibility struck

nations coming in contact with such character. Dishonesty of purpose, the devil-child of envy, hatred, and malice was soon accurately sensed by the more finely wrought of the world ; expressions of it were detected and characterized as the offensive effluvium of an evil. Specious argument swelling to plausible complaint was heard everywhere ; but it was one which, however persistently and craftily formulated, could not altogether hoodwink the more discriminating. Long ago we were able to diagnose the disorder, Professors Moll and Munsterberg may now be informed, and we are now moving confident in our capability of ultimately exorcising it in the interests of the world. Isolation began the defensive work for us, having been naturally indicated so soon as feverish signs of constitutional disorder made themselves suspect. We have from time immemorial observed this interesting effect in our studies of many animals ; it is one of nature's standing behests in the great struggle for survival of the fittest ; the sick become separated, not by design or understanding, but by natural instinctive effect, whether soul or body be at fault.

At least for two or three decades the whole German people have felt, thought, and desired nothing so much as war. Progress in commerce, yes, but this has never been separable from the ingrained inclination to fight for more. Conceptions of advancement have all the time been double-seeded, intentioning twin birth and bringing up. Most students of Treitschke and Bernhardi will bear me out, I verily believe ; but the psychological point I would make is this, unless composite intent that is long sustained be honourable and straightforward, risky strain and disorder of mind are sure to be the result. The Emperor's philosophers have overlooked this point. Moll and Munsterberg have lost sight of this law amongst their submerged complexes. Napoleon realized well enough that moral was of greater value than mere material.

But it is more important still to observe that further resultant obsessions, under the strain of forced and perverted reasoning, led to dangerous procedure in high economics, for at quite an early stage the end was bound to be made to justify the means in the immor-

ality ; a position of bankruptcy was bound to threaten, for instance, adding to the vicious circle. And what bankruptcy? One that was partly inevitable and partly intended. Thus has lust for gain led to contempt for primary principle long before the great battle opened.

Under these conditions men had come to lose confidence in one another, because their deeds had been evil. Ethics having been unreliable, a leader found difficulty in really knowing his advisers, and in keeping on good terms with his adjutants ; unscrupulous sections were very liable to "fall out," giving honest people outside a chance to "come by their own." Even the Emperor absolute is reported to have been uncomfortably pressed one way and another, during the past few years, by some of the more restless and assiduous of his soothsayers. He had been tuned to such invert songs of Schiller as the following, until freak futurism completely took possession.

Man has been stunted by peaceful days,  
In idle repose his courage decays,  
Law is the weakling's game.

## MILITARY MAD-TIME

For more than forty years the civilized world has been under tribute to German Militarism. Under the inspiration of the Emperor, the German people were taught to think War, read War, write War, dream War, and prepare for War, until the whole nation was obsessed with the *Devil of Conquest*.—*New York World*, September, 1914.

DEBAUCHED under commercial success, swollen with aggressive conceit, insolent in cock-sureness, the German people lost all capability of estimating the relative advisability—or necessity—of employing militarism and simple diplomatic or hard industrial effort, respectively, as competitive instruments. Indeed, to-day they are victims of the fate that preparation for the former had for so many years really hampered the latter. The irregularity of their methods in a megalomilitarism had been such that the leaders found necessity for being well

schooled in specious argument and shifty expedient in order to hold their own in ideas both of war and commerce. On paper they had become dishonest to the core. They had really reached the position of deceiving themselves wholesale, as one might expect.

Chagrin under failure to emulate and compete successfully with the British, in bidding for world power, gave birth to perversion as fast as jealousy became characteristic of the German mind.

It is impossible for mental circling to remain in unproductive single arc ; it must move for the making of more, either vicious or favourable. The origin of perversion is difficulty—in selfish, fanciful, and sensitive ambition. If a millennium were thinkable, and everything were absurdly easy to arrive at, no lies need ever be told by anybody, no deceptions practised.

The child may one day find it can accomplish or acquire this and that by one means or another. Now, in its developing mind it may happen upon a means which is somewhat successful, but which involves deception. It may not know what decep-

tion is at first, and that the employment of it is against all common advisability—for various reasons known to wise adulthood ; it may enjoy the success of a deception, displaying not the least desire to work out cause and effect. Thus, if not found out and corrected, deception will constitute a negative arc which will bring in more resultant arcs inevitably. In this way character is formed, tendencies being inherited ; and the vicious circling may be represented as on the following page :—



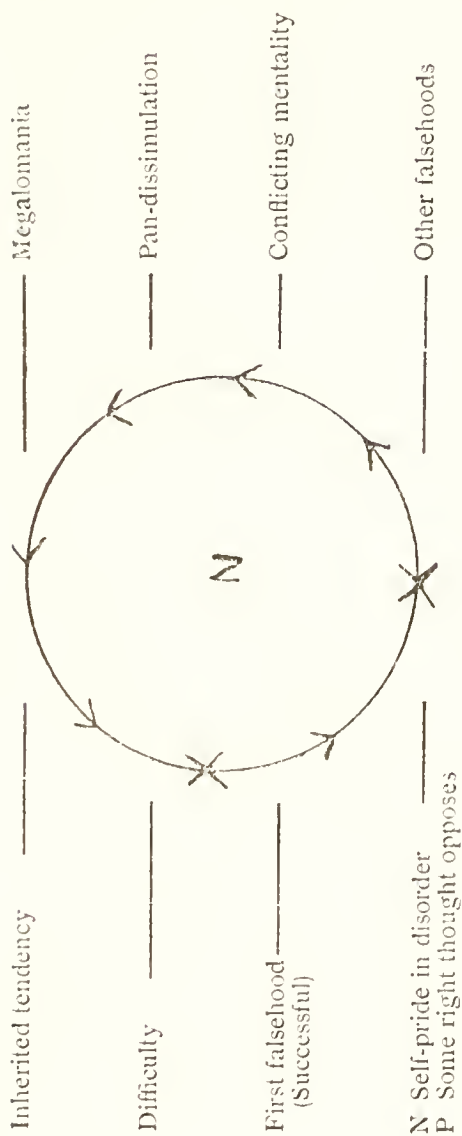


FIG. 13.

In order to study a contrast, positive circling may be exemplified in this manner :—

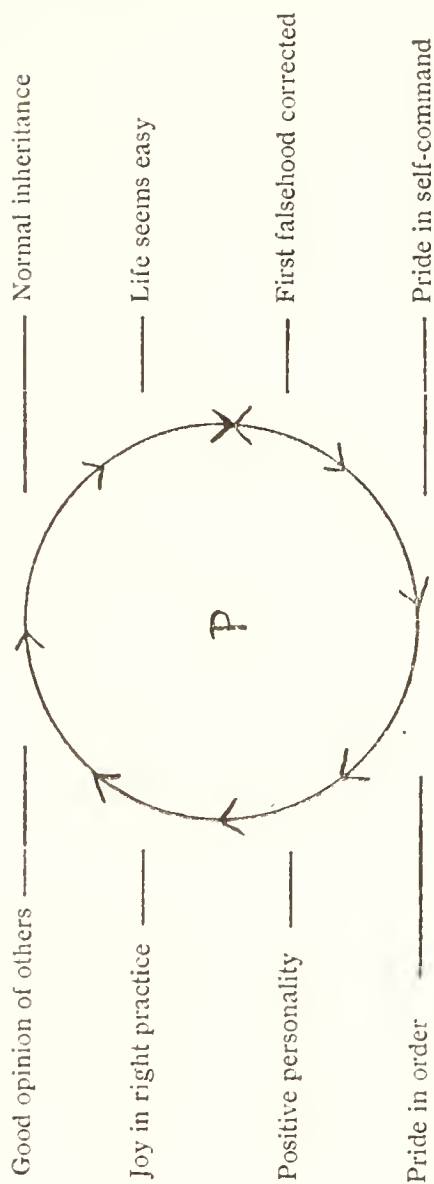


FIG. 14.

While difficulty helps to generate perversion, the latter in turn makes things still more difficult. Hence the inexorable trend in the initiating direction once this establishes itself as sufficiently predominating over any opposing power available ; hence the great necessity for early correction, which, if powerful enough, will equally surely make for the opposite direction.

It must be frankly admitted that a perversion, as a negative mental trend, may at times make for some sort of positive progress. The lying and deceiving individual of business may make some favourable way, from his particular point of view ; but it must ever be borne in mind that still greater progress would ultimately be made by people in the mass who are actuated by the spirit and method of straightforwardness. Nay, even in the individual I shall contend that a more satisfactory issue is to be arrived at under the life's employment of the straighter way, for such is easier and happier, and therefore healthier.

The mere acquirement of money does not make man ; it so often encompasses him in

misery. This is a commonplace to even superficial students of humanity. One sees instances innumerable in making psycho-analysis ; they may now and again be noted by most medical men in their general practice, and even by laymen who care to observe human accomplishment from both psychological and physiological points of view.

The straighter way is easier because it imposes less strain upon the mind than the crooked, as we have seen in the last chapter. The former allows further advancement in straightness ; the latter overtaxes in the dual or multiple effort necessitated, limiting real progress in the complex of conflicting positive and negative energies. Those are indeed unfortunate who lay foundations, and feel so compelled, in the crooked way, for infinite trouble is going to be their lot in life, in one form or another, without possibility of escape unless the smoother path be found again, *right deep in the subconscious mind*.

The German people under a powerful and strenuous Emperor have been successful in

some ways, but they have been failing miserably in others. They remind one of a structure in which fine bricks have gone to the making, to all appearance serving so far, but which eventually have been found to have a tendency to crack and crumble ; fine beams have supported the roof, but these in due time have revealed dry-rot. " Made in Germany " is to-day a byword for make-belief and unreliability ; and so saturated is the German mind with perversion—as often as not clearly developed to absolute inversion—that there does not seem to be a single direction of thought in which this quality is not manifest. While we are only too ready to give favourable countenance to whatever may be creditable as regards German original discovery, and to patronize the excellent and useful applications which her advanced scientists have created, we are confronted with the amazing spectacle of leading men utterly wanting in probity and honour, making attempt to throw common dust in the eyes of intelligent people of other countries. We are even called to witness religious and humanitarian savants presenting them-

selves as unquestionable authority, but nevertheless outpouring what men of simple sense clearly understand to be principles of flagrant inversion. Most of these learned men even supra-consciously know the lie ; what they really feel is that they are bound in all circumstances to offer it. Such is the wretched plight to which they have been driven by negative circling.

German philosophy, as preached by Bernhardi, Treitschke, and others, is as hollow as a blown egg ; nor does it need very deep searching to find this to be the case. A great philosopher could not exist in Germany in recent years, the atmosphere has been too noisome, too contaminated for mental order or ethics to be maintained. Some governance there has been, some discipline and management, but this has belonged more to the dragoon, whose office it has been to exercise vulgar force ; it has not been a virtue as believed, understood, and adopted by the individual, it has been of the nature of a blind obedience *en masse*.

Perversion conducing to more negative disorder, has made mental strain multiply in

vicious circle incontinently. Perversion has made its own roads difficult because of the force continually pressing so hard from behind ; under its crippling effects development has not taken place so really and safely as it would have done on easy lines of ethical advisability. German people have felt compelled to hunt hither and thither, hardly knowing what they wanted, urging in directions in which they might employ any kind of excuse so long as there were a chance of getting something in the way of other people's property.

More dangerous than all, the religious conception also became pervert and even invert in the German mind. "Christianity is immoral" was the contention of Nietzsche and his disciples. Deliberately tearing up treaties was not wrong in the Kaiser's understanding, as fed to overflowing by Bernhardi, Treitschke, and Herr Chamberlain ; nor could even the making of treaties be looked upon as wrong when it was intended that they should be broken, so long as the self object was what it was in the German mind. According



to the Emperor the German mind *is* God, the quintessence being in his own personality. Could megalomania be more clearly exhibited before all scientists of the world beyond Germany?

“And what is the religion which, on the whole, may be characterized as the religion of the most earnest and passionate minds of young Germany?” writes one of the disciples of this invert creed. “What is this new movement? The movement, the governing idea of the centuries from the fourteenth to the nineteenth is the wrestle of the German intellect, not only against Rome, but against Christianity itself.”

The Sermon on the Mount was made by this madness to constitute a teaching that should serve for the exaltation of an overweening ego in these words: “Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and the free in spirit,

for they shall enter into Valhalla. And ye have heard men say, Blessed are the peace-makers ; but I say unto you, Blessed are the war-makers, for they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve."

Ezekiel, however, has long ago pronounced sentence upon all such as the Kaiser, in these words : " Because thine heart is lifted up, and thou hast said, I am a God . . . yet thou art a man and not a god, though thou set thy heart as the heart of God . . . behold, I will bring strangers to thee, and they shall draw the swords against the beauty of thy wisdom ; thou shalt die the death of them that are slain in the midst of the seas. Thou shalt be man and no God, in the hand of him that slayeth thee."

It is significant that few people outside of Germany have troubled about the philosophy of her paid professors and interested savants ; and no wonder. It is true that certain readers in Great Britain have been trying to fathom the depths of some of their teachings during the last few years, particularly those of Nietzsche, but more I

fear on account of their very perversions and inversions than anything else, after the manner of those who take an interest in the abnormal and grotesque, feeling drawn towards such is their own discomfiture, uncertainty, dissatisfaction, or realization of jeopardy—like the phobiacs to the precipice—for Piping Times of Peace have their great disadvantages, as those must allow who have any capability left for appreciating sound philosophy.

But what are the teachings of Nietzsche, Treitschke, and such, when one comes to calmly inquire? Nietzsche was a professor of philology. He was born in Saxony. He distinguished himself by denouncing Christianity as well as Prussian Militarism. Like the pervert he was, he tended to go against anything in orthodoxy; but there was something very suspicious in his preachments against Prussian militarism while still praising war and might-mastery, suggesting his flattering and fondling with the right hand and yet boxing vigorously with his left, as who should wish for something tangibly idealistic and yet also realistic to struggle

with by way of contradiction. We have seen anarchists with this character, begotten of sick-at-stomach sensations which had been the outcome of keen disappointment in wanting material very difficult to describe and to get hold of. Doctors have seen instances of tendencies to "blow hot and cold" amongst sexual perverts. Nietzsche called the Kaiser a "canting bigot" and described the Germans as "the shallowest people in Europe" who had "entirely lost the breadth of vision which enables one to grasp the course and value of culture." One is constrained to conclude that had he held a more comfortable appointment at Berlin instead of the one he held at Basle University he would have written with a much more conciliatory pen.

Nietzsche denounced all religions, and looked upon moral laws as remnants of Christian superstition which "cherished the virtues of the weak." He suffered many years from severe illness, as well he might, and ultimately became hopelessly mad, after eleven years of which state he died. "Life," he wrote, "is essentially 'amoral'"; he viewed the world as neither good nor bad,

neither beautiful nor ugly. To him "all things in the world—all intentions and actions of men are amoral." Contradictory as he was, he influenced German minds mainly because, though anti-nationalist, "he nevertheless ministered, by his gospel of power, to the national instinct for subdual." Ernest Barker has written of him: "His books are a chaos of separate aphorisms and *aperçus*; and he can at once denounce the State and hold that in war it produces a great ethical impulse—at once laud the will to power, and extol a Spartan self-discipline."

How readers can be found to give Nietzsche's philosophy serious thought when such cancers are discovered in his constitution as the following, I am at a loss to understand—unless they should be in some way pervert themselves. "The sight of suffering does one good," he writes, "but the infliction of suffering does one more good." Had the man not been obviously making for hopeless dementia there is only one answer I could have made to this, and that is the horsewhip, applied just as frequently as a reckless-minded man dared to repeat it.

Some readers might rebut somewhat strongly, and plead in defence that Nietzschean philosophy would find favour among some doctors, certain lawyers, and even a few parsons to-day—especially those who might be inclined to argue that “needs must when the devil drives”—when personal material power comes to be counted before anything else in the world. But I should be obliged to reply, that when “the will of God” receives such elastic interpretation that the end product may be one also required of the devil—as when people were once persecuted and put to death for holding their own honest opinions—then must the devil indeed triumph.

Perhaps no sentence exists in the works of Nietzsche which illustrates the invert better than, “Man loses power when he pities.” This is the sort of philosophy which has caught on to some extent in Great Britain. Many such specious doctrines are attractive to their readers merely because they seem so strikingly different from the usual. While loosely cogitating, the shaky reasoner may allow himself to be caught in

this kind of negative art. Clear judgment is straightway able to prove that man gains power when he pities—he exhibits indication of greater power than another might possess—even the power to pity.

It is equally true that a person accepting pity loses power, temporarily. It follows that *nobody should either seek pity or allow themselves to be pitied if they wish to be restored to health.*

Some degree of just and humane consideration, under straightforward, simple, and accurate thought only, is necessary; anything beyond would be supererogatory. Though a man may gain some sort of power by exercising pity, he would accomplish more by the employment of plain considerate help only, because he would contribute to weakness in another by merely pitying, neglecting a principle of greater power—namely, helping others contributes to the strength of self—other things being equal. Pity means “the exercise of compassion or fellow-suffering or feeling towards another in trouble.” The exercise of undiluted help would be the better: “A little help is worth



tons of pity." Nietzsche would have you scorn weakness in others merely in the cool joy of feeling superior to it—which is inhuman, selfish, and retrograde. Were we to return to "survival of the fittest" of Nietzsche's meaning we should be going back towards the gorilla stage of development. What is really best for us is plain rationality, therefore, which, under quite limited emotion can be kept in good order. Pity is a power like the red-cross in organization to help; a power heralding greater potentiality within, ready and willing; it is a power in that it serves to give hope before help.

Treitschke was born in Dresden, and had served a number of years in the German Army before he became a professor of history in Berlin. "Two functions," writes Treitschke, "belong to the State—the administration of law, and the making of war. It is *war* that is politics *par excellence*, and war therefore is the great function of the State. *It is the great healer*; it cannot be thought or wished out of the world because it is the only medicine for a sick nation.



It heals the State by renewing the spirit of membership and of sacrifice. It makes men realize that they are members one of another, and all limbs of one body politic. ‘*Therein lies the majesty of war, that that petty individual altogether vanishes before the great thought of the State.*’ And thus ‘it is political idealism that involves war.’ Nor is war the only sovereign remedy of States; it is also the nurse of the finest virtue of the individual.”

Treitschke omitted to mention how important a matter it is that a war should be entirely a warrantable one, observing certain treaties and rules. This is just the kind of point he would be likely to conveniently neglect in his disordered mind. Ellis Barker writes of Treitschke: “The danger with which his doctrine menaces Europe is simple. An ardently national State, proud of an exclusive culture which it conceives as the highest thing in the world, is released by his teaching from any real obligations to the public law of the European comity of nations, and armed with the sword for the preservation of its own exclusive culture.”

One would safely venture to judge that the real danger arises through the amorality of Nietzsche or immorality of Treitschke—indeed, in the obsessional selfishness of so much of their philosophy.

Barker refreshingly points out, further, that "Power cannot be the servant of defence; power in its nature becomes the master of offence. It is true that Germany has to keep watch and ward on the Rhine and the Vistula; it is true that there are internal forces of cosmopolitanism and particularism against which she has to guard. It is perhaps also true that the means designed to this end are in danger of becoming themselves the end. German culture may seem a precious thing when it is conceived as standing on the defence against the 'Slav menace' of the East. It does not seem so precious when it becomes a menace itself."

Modern German philosophers have affected to be, or have really become, astonished—in the pervert progress of their diseased minds—because the British should contend that weak nations have the same

right to live as powerful and vigorous nations, entirely missing the fundamental principle that contrast is inevitable in the great scheme of creation, and is even necessary in order to prevent selfish aggrandisement. But they should have inwardly digested the simple words of warning uttered by Mommsen : " Have a care, gentlemen, lest in this State, which has been at once a power in arms and in intelligence, the intelligence should vanish, and nothing but the pure military state should remain."

Even Treitschke described the Kaiser as " a dangerous charlatan," although these two cordially agreed with one another over the expression of Treitschke, " We recognize as the civilizing majesty of war precisely what appears superficially to be brutality and inhumanity." Thus do we again see the way in which " honest people come by their own." Resembling Nietzsche in pervert respects Treitschke has exhibited that fatal failing of a pronounced dual personality, the tendency to " blow hot and cold."

Bernhardi, the soldier, who also sought solace out of various philosophies to appease

his restless, selfish, and proud desires—making a good deal out of his own self-deceptive logic to suit situations and moods as he went along—receives finishing caricature in a few lines *from his own writings*. “In Christian countries murder is a grave crime; amongst a people where blood-vengeance is a sacred duty it can be regarded as a moral act.” Here you have the pervert clearly exposed again, as he is in “The efforts directed towards the abolition of war must not only be termed foolish, but absolutely immoral.” Thus he is not worth further consideration, excepting to wholly denounce.

Herr Chamberlain hardly deserves mentioning, in that it is quite obvious that he became corrupt in the vulgar search after a position. No Britisher worth the name would volitionally enslave himself to another country's corrupt principles unless he had been either unsound in essence or soured by some sort of disappointment. He ran away from home and got into bad company, is the best thing we can say of him.

War came to be apotheosized in German

literature long before Hegel wrote so much in its praise. Koner declared that "the ultimate, the highest right, is the sword." Schiller greatly disapproved of peace; Schleiermacher and Maistre both wrote with fervent encouragement of the advantages of war. Clausewitz was an uncompromising advocate for immoral methods in warfare, though he blew hot and cold on occasion and affected to recognize the value of the moral forces. Such were the minds of Bernhardt's and Treitschke's mentors—all believed in brute force and coarse terrorism.

As to Nietzschean philosophy and influence we need bother very little about a man who exhibited a pitiful mix-up of evil genius and madness, and who wilted in the agony of it; we should, however, bear in mind that madness tends to make more madness; insane principles may find favourable soil and spread abundantly through their specious and fascinating effect. Thus guarded, we have little need to do more than agree with Derry, who considers that Nietzsche's writings "have helped to mould the German mind into ruthlessness." Some

of us may even find interest in Robert Buchanan's poem written after the death of Nietzsche in 1900, which contains these lines :—

A slave that glorified the yoke and goad,  
 Cast mud into the well of human tears,  
 Gibed at the weak who perish on the road,  
 Slain by the Law which neither heeds nor hears !

“All hail to the Eternal Might and Right,  
 By which all life is sifted, slain, and shed !  
 Lord, make me hard like Thee, that day and night  
 I may approve Thy ways however dread !”

So cried he, while, indifferent to his cries,  
 Nature's triumphal car went grinding past—  
 And lo, the dust was blown into his eyes,  
 And crushed 'mid blood and mud, he sank at last.

Poor gutter-snipe ! Answered with his own prayer,  
 Back to primeval darkness he has gone ;  
 Only one living soul can help him there,  
 The gentle human God he spat upon !

Nietzsche hardly deserves the adulation so many have given him, even for his best work.

Let us contrast the idea of Cervantes as to what a good soldier should be : “ Valiant, courteous, noble-minded ; liberal, gracious,

bold, gentle, patient ; one who has undergone hardship, duress, and enchantment." The Prussian would consider all this ridiculous, as he would also such sentiments as these :—

" We that are out-and-out adventurers, exposed to the sun's heat, the air's cold, and all the weather inclemencies, by night and by day, afoot and ahorse, measure kingdoms with our steps. . . . Knowing as I do the innumerable labours attendant upon chivalry, I also know its multitude of blessings. I am aware that the path of virtue is narrow, and broad and spacious the highway of vice. But I realize, too, how different their goals ! For the way of vice, though wide and easy, ends in death, but the straight and difficult path of virtue leads to life, and not the life which perishes, but that which is eternal."

Professor Cramb has written : " I never can understand what meaning this kind of talk has—'friendly rivalry,' 'generous emulation,' and the image of racers on a race-course. Even if such a thing were possible or thinkable among nations—and there is no example in history of any such 'friendly



rivalry,' of any such 'generous emulation'—but even if it were possible, what is to be the state of mind of a young and ardent German at the present day who feels within his nation very nearly an unlimited power, and who sees only one great adversary, one great obstacle, between him and the realization of the world-ideal of his race? There are tens of thousands of such young Germans. What are you or I to think of them if they sit still and fold their hands—in 'friendly rivalry,' in 'generous emulation' of England, a Power which is described to them by their leaders and thinkers as already tottering to its grave? What other spirit is to arise within them than the spirit which I have indicated. . . . Whatever principle may govern individual friendships, alliances between nations and States are governed by self-interest only ; they are valid only so long as mutual fears or mutual desires persist in equal force. For the friendship of nations is an empty name ; peace is at best a truce on the battlefield of Time."

We are examining the mind of a people in our study who, when they have said they



wanted peace, have meant war. Such has been the morbid mental dissociation, that not only have the German people been incapable of understanding other people, they could not formulate honest intelligent replies to a few simple straight questions. The capacity for understanding what is straight in time departed from them, being replaced by specific and progressive pathological complexes. "Peace through war," a German professor has written, attempting to mould an explanation to fit an immoral mood, in answer to his own rambling inquiry.

The battle-cry of Bernhardi has been "Empire or Downfall!" This has received the convenient periphrasis of Professor Cramb, who, wise in his own conceit at being so clearly able to expound the strange doctrine, even going one better, has preferred: "World Dominion or Downfall."

Such excitable and strained thought-impulses belong to the depraved and desperately despairing, to those who mean to make some show of getting bigger, even if they should burst in the effort of absorbing difficult nutriment. This sort of selfish

constitution becomes dropsical and dreams of suicide. German soldiers in battle have been encouraged by leaders who have had copies of their favourite philosopher's writings in their pockets as authority; they have been spurred on by battle-cries of false philosophy, false reports and promises, and by threats of physical penalty, just whichever might seem suitable for the time being; urged to go on unflinchingly, to their death if need be, so that a crazy purpose shall be served, a glorious goal brought to hallucinatory view, lands of promise appearing in the mind's eye to be as good as won.

Hatred is really a sign of weakness and defect. When keenly exhibited it means that the hater is not as strong as he might be; it signifies self-disaffection and selfishness, as well as some pride in own conceit; it is synonymous with a certain lack of self-control and sickness at heart. Those sufficiently strong are superior, and do not hate; they would rather *pity*; if they discern obstinate shortcomings in another they may feel inclined to go beyond pity, into actual

disdain ; or easier still, they may choose to avoid weaker people, as something unpleasant and unhealthy. Again, hate is bound to be self-offensive and self-injuring ; it troubles, and hinders, and recoils uncomfortably.

Pervert minds derive some support—are fed in disorder—by sensations of hate ; they imagine that this form of animus will have the effect of hurtful chastisement upon those against whom they are at enmity ; they feel satisfied in believing that the hated will wince under the punishment of being subject, for this very good reason—they have experienced themselves that the contempt of others hurts. Inferior minds hate for the most part through jealousy. Normal humans rarely ever hate animals or inanimate things, because they always consider they are so clearly superior to them.

A well-bred person will not go to the trouble of hating, for this would involve some descendancy, some personal discomfiture and sacrifice. To him no person or thing is worth hating. People superior to him he will respect and admire rather than be jealous.

Things and animals objectionable may be cast away, punished, or destroyed, if so far offensive ; or they may be just quietly condemned or avoided as one might merely move out of their way.

We may be allowed to dislike ; but we should not entertain anything that is incompatible long enough to feel at all uncomfortable on its account. Amongst the degenerate it would seem that those deserving the hatred *of their standard* are usually the most hating. The power to hate really belongs to a very low order of mankind.

Strong feelings and ebullitions of hatred bear very close relationship with falsehood, also with what is commonly known as bad temper. All three should be classed as vices to be ashamed of ; attributes highly discreditable. I am well aware of remarks of old to the effect that exhibitions of temper are a good sign—such as “ I do not believe in a person who does not display temper occasionally,” but such are very misleading. They have originated from instances studied by casual observers in which there has either existed a tense animus, “ bottled up,”

or a state of mind that is not sufficiently active in any direction whatever, and that corresponds with a mentality which can "neither make mistakes nor anything else in the world." It may perhaps be accepted that a show of bad temper might at times seem satisfactory if nothing else could be displayed to relieve the unhappy situation. Nevertheless one would deplore. All this consideration serves to indicate that easy, simple, accurate thinking will give safer and more satisfactory results than any that is perverse and strained. It is true that sometimes a display of temper may seem valuable in a correction of certain conduct which has been in its nature annoying, as the best means available for dealing with it; some people are favourably influenced by it: even then the higher argument will obtain, and sustain the still greater truism that a well-ordered mind can employ something even more powerful than bad temper.

The howitzer expressions of hatred which have been fired upon the British in German war literature have only served as compliments, creating all the greater confidence in

the hated. The British have been the real foe, the most to be feared—not in numbers of conscripts, we know, but in the world-wide respect in which British personality and institutions are held, and in the immense reserve of influence they carry wherever in the world a diplomatic treaty is signed, business is transacted, colonization is established, and progress is encouraged. It is this kind of power the Germans have tried to imitate, in the spirit of falsity and mockery, however—which is foredoomed to failure—instead of the real thing. It is the moral that is going to win in the world's history onwards. Hymns of Hate are significant of envying the greater; they are all indication of the utter demoralization of the German mind.

“The Russians,” energetic German journalists have written repeatedly, “are always viewed as ignorant barbarians; the French we admire for their pluck and soldierly qualities, but we nevertheless pity them: the British are our most hated foe, whose perfidy and pride we must crush for ever more.” The right answer is, however, now being given to all such gratuitous and useless pro-

testations ; there is a power opposing— which power is correcting and punishing.

Herr Witting, President of the National Bank of Germany, has declared that “ England, and England alone, brought on this criminal war, out of greed and out of envy, in order to crush Germany.” In such clearly expressed vituperations we may again study the invert’s mind at work. His remark, “ God, how we hate England and the English,” reminds one of the morphiomaniac’s own artful and ready condemnation of morphia-taking, should any risk arise of his vice being discovered : in one such instance, a clever scientist, feeling somewhat insecure, wrote an essay upon the evils of drugging, asking the present writer’s opinion on it, in order to disarm a suspicion that was closing round him. After a course of mental treatment, perhaps, Herr Witting may one day be able to soliloquize in introspective closeted moments, “ God, how England ought to hate us,” or “ Heavens, how we may well wish we were like those British whom we have so unjustly scorned and spurned in our disordered minds.”



Outside Germany it is a very favourite trick of the German to endeavour to conceal his nationality. He does so, primarily, under the *subconscious* impression that he is unquestionably inferior in his heart, and in his class of endeavour and habits, and had better act accordingly by aping the superior; in simple fact he knows this pays. Here is the seed of hate in the sowing. He has sometimes been known to go even further still; if occasion should be better served, he will even denounce Germany and the Germans. Especially will this be the case if he happens also to be a Jew. Nay, if then found out, he may possibly admit his nationality, and at the same time endeavour to find sentiments with which he may propitiate and felicitate the British.

The present writer carried on a forty-five minute conversation of investigation with a German Jew, born and bred, who, in order to conceal his true identity as well as possible, had billeted British officers in his house near London while military training was going on. This specimen even possessed a trace of German accent, while feeling quite confident



that he had none. He possessed none that the majority of conversationalists would detect, as he had found. While his mind was being analysed a third party had been appointed to be present; now, though he endeavoured to shape an indictment against Germany and the Germans, there was obviously distinguishable all through an unwitting and imperfectly concealed defence of his race. He was permitted in the last few moments to realize the true nature of the interview. After some such hearty leave-taking as "I hope you will treat the *British* officers well," his breed was far more eloquently revealed by increased colouration as to the neck than by the "Thank you," which he uttered—which had a very slight d—ing in the Th.

The sympathetic call of the blood is next in influence to that of sex. Both arouse the very keenest emotions. Both are indeed concerned with perpetuation of species. Let a man learn that he has some Scottish blood in his veins, he will at once show disposition to uphold bagpipes and kilts as against any ridiculing commentary on the part of an

alien. The idea of being of kindred quality in bone and blood links subconsciously with the notion of self-pride and self-preservation, arousing activities of mind and body which psychologists become well acquainted with in their studies of what is termed the "herd instinct," displayed commonly by both animals and man. I have many times found aliens with British names trying their best to speak in terms of utmost loyalty towards everything British, yet revealing—under careful analysis—their chief sympathies to have been really against the British, thus enabling me to search out certain underlying difficulties they have complained of.

I have analysed many traits and idiosyncrasies of people having all sorts of mixed blood, and have found that, notwithstanding ingenious, trimming, one-sided contention in the defensive supraconscious, there has always been a corresponding degree of sympathy for the other side to be discerned in the emotional subconscious, according to the nature of the provoking agent. Search the thoughts of one who has, say, an Italian father and a British mother and you will

find a division of sympathies into two, if not on the surface openly, then it will be there, deeper down ; for speak, on suitable occasions, first against one and then against the other side of the family, and the blood will defend each in turn. Even Herr Chamberlain could be caught giving himself the lie if in particular moments a German came to be too severe upon the British—especially if the blood should begin to boil in argument, when vanity or personal interest were touched. It is subconscious emotioning that makes the woman who has been beaten by her husband plead from the witness-box for the latter's acquittal.

Every person who speaks against his blood should be distrusted ; he will be giving himself and others the lie when emotions are analysed. It follows that pronounced disparity between the blood of two people who marry is likely to cause difficulty—difficulty between the two united as well as in their offspring—and therefore they should be avoided. Some advantages there may be also ; it is true that people of very mixed blood may be clever, but there are

likely to be awkward complications as well, somewhere, at some time or other.

Mixing blood, with discretion, is advantageous amongst animals. All breeders know this. Here mainly physical advantages are to be considered, however. The truth of the matter is that the Great Director of all things designed differences in creation in order to ensure advancement and improvement. Out of contrasts, out of those evolutions derived from middle modelling between extremes, safe selections are made. It was so planned that anything approaching sameness should lead to degeneracy and ultimate destruction. Hence we see the ravages wrought by inbreeding. Natural selection is helped in winning advantages by the disposition of parent birds and animals to drive from home their young.

Any human mixing should imitate Nature as much as possible ; it should not go outside certain limitations, to be beneficial. The nearer to type the better, in making human union for progeny ; *but the farther away in the type the better*. This has appeared to have produced the best developments in the

Creator's scheme of things—to have created very many different types, and yet each having striven to be a strong one, in its contrasts and contests with other types.

Amongst human beings mixture of type will mean mixture of dominant trends of thought, which may lead to marked differences in habit and opinion that are incompatible, and therefore likely to make uneasy progress. If we insult slowly evolving Nature by impertinent, abrupt, and hasty adjustment, we are likely to suffer for it. That is the great lesson for humans to learn from the book of Nature, clever as so many of them may think themselves in disregarding or evading it.

The reason I so strongly recommend a human census to include sufficient declaration of pedigree in England and the Colonies is that by this means we should be enabled to distinguish possibilities and probabilities in conduct out of the scientific fact that blood will tend to act in ways indicated in the foregoing, in the majority of cases, and the sooner we are thus forewarned the sooner may we be forearmed. Why

should we wait to be cheated in a business transaction by a Mr. Kerr before finding out—or never finding out—that he is really an alien of the name of Klein, and has stolen a more honest family's birthright? Why should we not be a little more previous in our self-defence, and put ourselves in a position to learn in a book of reference just who this Mr. Kerr is? Or, further still, why should we not legislate to the end that Mr. Klein cannot become Mr. Kerr just because he wants to swindle in business, after searching out a country that seemed more promising than his own?

Breeders of animals would consider the issuing of a false pedigree or changing a show name to be synonymous with the very height of fraudulent intent—an act deserving not only the stigma of dishonesty conferred upon the perpetrator, for the information and warning of all whom it might concern, but one even meriting action at law, and punishment by exaction of damages. Then why not have pedigrees declared, and unalterable, of all aliens who might wish to reside and compete in a decent country?

It is readily conceivable that a person should desire to change his name quite justifiably ; but accurate records of such instances should be attainable for all and sundry to consult, and there certainly should be restrictions imposed by Act of Parliament as to new names adopted, after the manner of registering trade-mark names—certain names being unregistrable. Such recommendation might seem supererogatory, but the plan ought to seem as practicable and advisable to adopt as one which has greatly helped an enemy country to prepare for the greatest war—namely, the instruction and payment of spies throughout the world for many years ; but more so, for a pedigree census would help to make things a little more even and easy and safe, not only for future war purposes but for every right purpose—in politics (home and international), in common business, and in broad social life.

The Great War has made people look at one another. It has even made some quondam trusted neighbours suspect. It has revealed wolves in sheep's clothing, and apparently decent people wearing cleverly



designed masks. It has given object-lessons of people of lowly origin buying higher-sounding and influential birthrights with messes of pottage, cunning mimetics endeavouring to "make up" and to play the part of "English, you know," in body as well as mind. Nor should we learn these object-lessons without ourselves making amends. We have a right to put in force prophylactic measures for the future, or we are positively inviting further trouble. We should seek to defend ourselves against a foe which in pervert pertinacity will ever seek side-doors of return entrance into somebody's peaceful and orderly domain. What we really want is a pedigree inquiry, not only beginning with immigrants to-day, but one which is retrospective. To allow aliens to appear before us in disguise is to foolishly give ourselves away to those who do not really deserve anything much from us. I would have every person in Great Britain declare his pedigree, or, in default, be credited with none, and entered as likely to be the worst of all possible interlopers.

It should be accounted robbery and fraud



of the basest and most despicable nature for a Cohen to claim the insignia and credit of a Curzon on just a moment's criminal consideration. *Every person* wishing to change his name should in future "show cause," and submit his proposals for permission, whoever he might be. It should be as important for aliens to be scrutinized and kept account of in Great Britain as in any other country where safeguarding expedients have long been adopted ; perhaps more so, considering all things.

Nor can the German fighting spirit be an honest one from any point of view. The main object in the mind of each soldier has been acquisition by force, brutal blood-shedding for something belonging to others ; he has agreed that this cannot be accomplished on a large scale sooner by any other way than by great war, prodigiously prepared for, feeling that if this should necessitate unscrupulous methods, spoliation, and appalling sacrifice, then so much the more readily will he seek to make these justifiable. He can make a splendid show of fight by the aid of well-

conceived mechanism at a distance ; but man for man he is a comparative coward—because pervert : cowardice, with all its craft and deception is always the very next arc to perversion in the vicious circle, notwithstanding apparent bravery in mass formation, or a few exceptional instances in the individual.

Only honesty can be really strong, because its possessor can think and act with comparative certainty, happiness, and ease. The right object in view is so much more inspiring than the questionable, and so much safer to pursue, in all affairs of men ; acting straightforwardly exercises less strain upon the thinking apparatus, and therefore permits much bigger scope for wider survey. Right methods afford confidence. Even the deceitful business man is always an unhappier individual throughout life than one who finds no occasion to dissemble or misrepresent.

German megalomania has produced, amongst other attributes, an inflated conception of culture as manifested in the nation as a whole. This seems to have arisen very largely through success in com-

mercial exploitation, following deep and unremitting research. Both the people of Germany and other countries have been led to believe that German intellectual power is superior to that of any other nation in the world. As a matter of fact comparison will reveal that German leaders of science and art have only contributed a fair share in original discovery. Hard workers they have all been, of necessity feeling so much the more compelled in all their jealous and ambitious fervour ; but, having been suitably rewarded for it, one could scarcely give them credit for much more virtue than this, in the most charitable mood. The Great War has proved the Germans to have been a successful people only so far, on certain lines, which have not afforded all-round lasting power ; they have really been engaged in working gigantic confidence tricks, and have at length been " found out."

There could hardly be any more convincing symptom of self-destructive disorder than in sexual perversion and inversion so rife amongst the German people. This will prove the most disease-provoking arc in any

vicious cricling it should enter, narcotizing as it goes, producing more havoc still, puissant for evil in both body and mind, encouraging pan-perversion. Of all the sure signs of national degeneracy—and one making for mighty fall—sexual inversion is the most distinctly significant. It is agreed amongst scientists that the German people have sexually degenerated more than any great nation on earth, not only in acts of temporarily stimulated impulse, but in an evolved belief that seeks to find defensive ground in scientific rationale. One of the greatest friends of the German Emperor's life was a notorious sexual invert; scholarly, artistic, and cultured he may have been *after a manner*, it is true, but nevertheless one whose whole mentality must have been thoroughly tainted. We may take the word of one of Germany's greatest authorities as reliable; a very few years ago there was evidence forthcoming of irregular practices that warranted opposition in the form of scandal raised against "an unspeakable corruption which permeated the Kaiser's entourage." Whether gross conduct were all along known by the

Emperor, or no, may be questioned, but pan-perversion was there in front of him, and was chosen for its fascinating lack of true principle.

A study of the German mind would be wanting that failed to remark pan-perversion and inversion as exhibited in literature and art. Decadence may be discerned quite clearly in German drama, music, and even painting. It must be scientifically interesting for uncontaminated psychologists of other countries to note, in either their personal or literary studies, evidences of ominous abnormality and degeneracy ; knowing as the sound scientist does how surely pervert sexual conception contributes incurable impetus to general vicious encirclement, events of " The Day " and afterwards provide indeed a harvest for students of human disorder.

A resolute, imperious sway had given rise to the most unscrupulous, far-reaching, and ramifying system of collecting information that has ever been known. Megalomania, indeed, brings a variety of arcs to the vicious circle. But an over-enthusiasm has made

even the methods misinforming; material collected by the Emperor's assistants proved very unsound and unreliable underneath; difficulty, and some risk, had occasioned bribery, and the latter in turn had either warped judgment or purchased perversion, as the case might be. Thus masses of deceiving data, which laid the foundations of a growing resolve, ultimately precipitated the Great War. Germans in influential position, in England particularly, attuned to the demoralization of the national spirit and enflamed to the call of the poisoned blood, particularly mistook signs and symptoms; readily responsive to the gluttonous demands of an Imperial palate, greatly miscalculating and misjudging, they passed on great quantities of short-sighted conclusions.

Evil animus and design were for years distributed over all times and seasons from their home country to prominent prosperous Germans in all parts abroad. Most of these in turn preened themselves in a sense of supreme satisfaction and in feelings of sublime safety, as indi-

viduals twice blessed, for possessing at once the best qualities of their race and yet able to enjoy the advantages of exercising them so freely and profitably in other atmospheres that were delightfully wholesome and sweet. Withal they ever reserved a corner in their minds for the doctrine of the Over-lord, and a firmly knit disposition to play false in the home of their adoption in order to ring true in a more contemptible respect, especially as there had been held out to them the possibility of making further good after the warfare had ended all quite favourably, in their confident way of estimating. The very worst spies of the Greatest War have been the richest and the least justified under the particular circumstances; such have gained a privileged protection in sneaking entrée into high society, advantageous and easy enough in all natural courtesy; they have sought official positions which have enabled them to work incalculable harm, posing as sincere servants of our country. Some of them are now forsooth asking us to believe in their



past probity and staunchness, making humbugging parade of virtues, and petty attempt at proof, whenever opportunity permits.

Naturally there must of necessity be required a considerable amount of face-saving and striving to explain on the part of the misinformed, deceived, and illusioned. Prodigious struggling on the field of battle has taken place, and in all stress and strain a mad rushing hither and thither, to make good case. Every one has been blamed in turn, when disaster has resulted under various difficulties inevitable under the circumstances. It is reported that the Kaiser has fixed great fault upon others, while such others have as indignantly charged him, in the various councils of war. In England his friends have endeavoured to eat words and to explain the incriminating evidences that have been put forward against them. But all to little effect—excepting to teach the world how to go on in future.

The Great War has been unique in the world's history in this respect, that it started by a highly civilized nation



rapidly developing insanity. Wars against ignorant barbarians there have been, against aboriginals and bellicose degenerates who have never known better, against peoples in sheer short-sighted anger or striving for common material gain, against those who have possessed an inherited or even acquired perversion arising out of environmental strain, but never before against a people in whom mental disorder had arisen out of the very largeness of its mind, never before in opposition to a madness that has belonged to a whole nation—which at the same time has been so capable of exhibiting some of the best qualities.

That such a fight should be so heartily approved by many of the greatest mental powers on earth clearly suggests a madness somewhere. The very finest flower of manhood on both sides—learned, aristocratic, highly wrought in pedigree, proud in birth, strong, brave, as perfect as anything in creation, even down to the noblest representatives of labour and manual industry—all have been there with the one intention of exerting their utmost

to kill. War must mean madness amongst such people, but in the present instance has condemned wholly on the one side and completely exonerated on the other. The Germans, led by the Emperor, have been patients running amok; the Allies have sought to arrest them in the world's interests. There is the plain, if very terrible, truth.

It is clear enough that the German people as a whole have been suffering from a form of inbred "decline" in their philosophy; disease has insidiously spread its malign influence through their whole mentality, notwithstanding success in certain ways. Even leading Professors have fallen under the influence of it, and have followed the Kaiser in such inherited defects as Ellis Barker has very clearly explained as follows:—"Modern German Statesmanship," he writes, in the *Nineteenth Century*, June 1915, "is not Bismarckian, but Frederickian. Treitschke and Bernhardi are not renovators but imitators. They are merely expounders of the methods of Frederick the Great. William II, like Frederick the Great, is a consummate actor.

Frederick the Great posed before the world as a philosopher, a friend of man, and a free-thinker. William II poses as a devout and a deeply religious man. Both Frederick the Great and William II have acted with the greatest hypocrisy, unscrupulousness, and heartless brutality. Both have successfully deceived the world in the early part of their career by their frequently-made fervent protestations that they loved peace and public morality, and condemned injustice, tyranny, and war; and both have attacked their unsuspecting and unprepared neighbours after having lulled them to sleep by their pacific and generous utterances."

A mixture of the following (Figures 15 and 16) will produce megalomania of an extremely dangerous type:—

HOW MILITARY MEGALOMANIA IS MADE

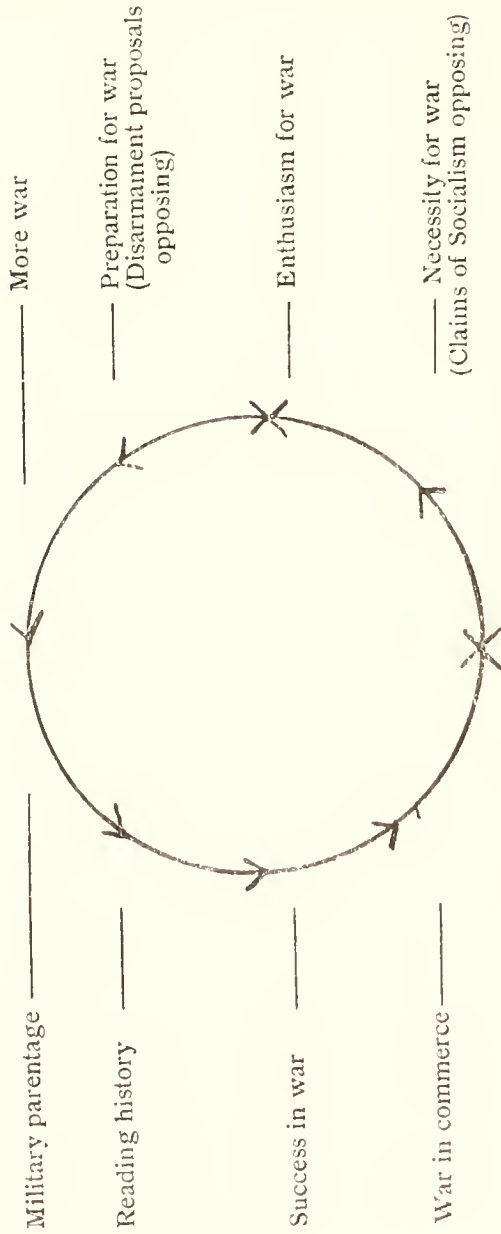


FIG. 15. DEVELOPMENT OF MILITARY ARDOUR.

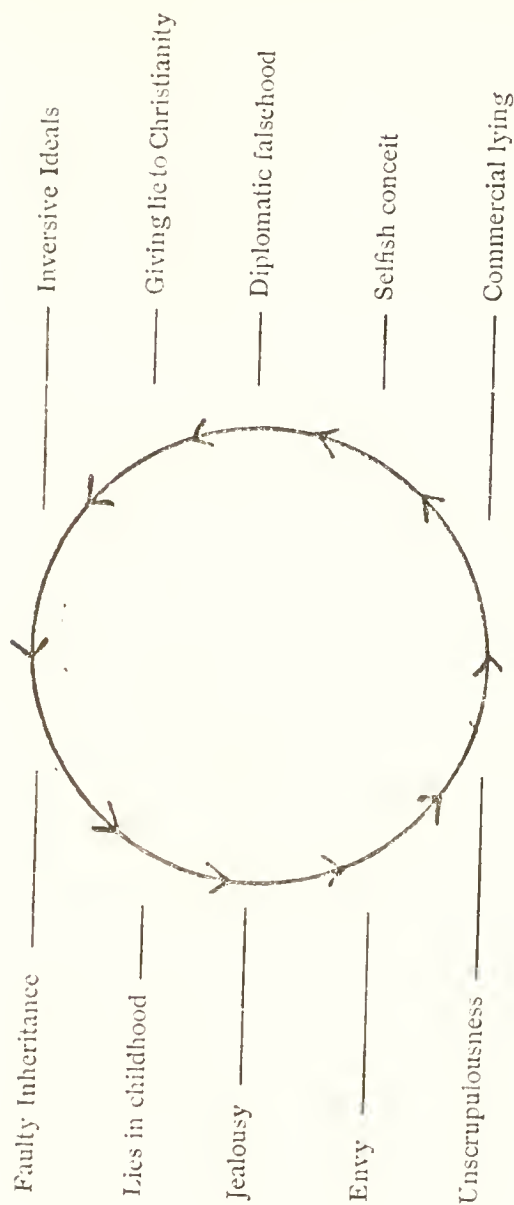


FIG. 16. PAN FALSEHOOD.

It is a commonplace that individuals in exalted positions are always liable to a particular form of risk, namely, unreasonable attack on the part of those not so exalted, but particularly from the insane. It is exactly the same as regards people in the mass. There is a reason why "peace on earth and goodwill towards men" must in our time remain unthinkable in the world's progress; disarmament must be deemed impossible as a policy *unless we can count upon sustained sanity* amongst all leading nations. There must always be expected some need of policing people of the lower order of mankind by the higher, amongst nations overlapping, as amongst small communities; black and white may alone suggest this; and due preparation for such must therefore be kept up. In the Great War we have had instance of slowly developing, insidious disorder that tended to seriously disturb even the higher nations, the prevention of which would have seemed to be wellnigh impossible, until still greater lessons were learnt.

There is a favourite argument advanced

by British critics to-day, to the effect that the German people as a whole should not be blamed for their present condition so much as the Emperor and his immediate friends. This is surely a very emotional, far too dangerous, too exclusive a view to hold. The ready sway towards battle which their Socialists exhibited immediately on war being commenced served to indicate that all Germans were moving in spirit in the direction their Emperor pointed—towards the destruction of England's power and position. All grades of society were ripe soil for obsessional seed-sowing. Socialists had been wincing and complaining at their lot—made more miserable by years of war preparation—and were only just kept from making inhibitive and reconstructive efforts to their advantage by a subconscious hope that the War Lord might be able one day before long to get all everybody wanted—by fighting other countries for it.

While making a diagnosis of disorder in the German mind so conclusively, at an early stage of the war I was glad to

find very strong confirmation. In a leading article in the *British Medical Journal* of October 31, 1914, which referred to a manifesto, signed by ninety German professors, addressed to the savants of the world, and including such well-known leaders in medical science as Professors von Behring, Czerny, August Bier, Haeckel, Ehrlich, Weismann, W. Wundt, the journal criticized in these words: "That German learning in its highest development should lead men to ignore and misrepresent plain facts and insult the intelligence of the world by asking it to believe statements, which can only be described as, like Falstaff's lies, 'gross as a mountain, open, palpable,' throws a fierce light on the mentality of the nation of which they are the intellectual leaders. . . . Either the professors know that they are putting forward untruths or they do not. If they do know this, how can we trust any other statements they may make? If they do not know it, then German 'culture' as an instrument for the discovery of truth is utterly worthless—or worse, for it is a machine for the production of falsehood."



A number of British scientists made joint and powerful reply to this manifesto, including Sir Clifford Allbutt, Sir Charles B. Ball, Sir Thomas Barlow, Sir William Watson Cheyne, Sir James Crichton-Browne, Sir Rickman Godlee, Dr. J. S. Haldane, Sir Wilmot Herringham, Professor J. N. Langley, Sir Donald MacAlister, Sir William Macewen, Sir Patrick Manson, Professor F. W. Mott, Sir William Osler, Sir Isambard Owen, Sir William Ramsay, Sir Ronald Ross, Professor C. S. Sherrington, Sir William Turner, and Sir Almroth Wright. "We grieve profoundly," they wrote, "that, under the baleful influence of a military system and its lawless dreams of conquest, she whom we once honoured now stands revealed as the common enemy of Europe and of all peoples which respect the Law of Nations. . . . No doubt it is hard for human beings to weigh justly their country's quarrels; perhaps particularly hard for Germans, who have been reared in an atmosphere of devotion to their Kaiser and his army; who are feeling acutely at

the present hour; and who live under a Government which, we believe, does not allow them to know the truth. *Yet it is the duty of learned men to make sure of their facts.*"

Anatole France expressed himself thus: "These 'intellectuals,' glorifying and exulting in Prussian militarism, show themselves to be more odious than the brutes whom they defend. The apologists for a crime are more culpable than the criminals. We must now make a new Europe, a harmonious Europe. It will be necessary to destroy the last army, the last fortress of the Hohenzollerns."

Arnold Bennett wrote in "Liberty: A Statement of the British Case": "We consider that war, in addition to being hellish, is idiotic. We declare it to be absurd that half the world should be overrun with ruin in order that a great race may prove its greatness. We admit that in the process of evolution rivalries between nations are not merely unavoidable but excellent in themselves. What we deny is the assumption of the German military

caste that these rivalries must take the form of homicidal war. We maintain that artistic, scientific, and industrial Germany has superbly proved during the last forty years that non-homicidal struggles against other nations may be waged, and may be carried to brilliant success without bloodshed, without dishonour, without shame, without weeping."

Sir E. Ray Lankester contributed: "The poisonous fancies of the philologist Nietzsche have, by the teaching favoured and deliberately organized by the military despots of Germany, infected and maddened a whole nation. A dull-witted, ignorant, sentimental race has, by the childish impertinences of Bernhardi, Treitschke, and the Emperor William, been hypnotized into the belief that 'war is the greatest good,' and that the mere desire for wealth and power justifies unlimited slaughter and torture of mankind, calculated treachery, and meanest falsehood."

Pasteur said in 1888: "Two opposing laws seem to me to be now in contest. The one, a law of blood and death, opening

out each day new modes of destruction, forces the nations to be always ready for battle. The other, a law of peace, work, and health, whose only aim is to deliver man from the calamities which beset him. The one seeks violent conquests ; the other the relief of mankind. The one places a single life above all victories ; the other sacrifices hundreds of thousands of lives to the ambition of a single individual."

Choate and Roosevelt, of the United States, both recently concluded in no uncertain tone that nations must arm and train in future in defence against a people who may possibly develop unsoundness of mind. They fully realize now that the making of treaties without preparing force behind them to make them operable, in Roosevelt's own words, " amounts literally and absolutely to nothing in any time of serious crisis." We might go farther than this and consider treaties far *worse* than useless when made by an invert party on the one part.

Garvin gave us some of his best in the *Observer* : " Weak nations," he wrote, " praise themselves ; strong nations satirize

themselves. All the English-speaking people are humorous and experts in self-satire. Their turn for self-disparagement means much mental reserve, keen perception, moral compression ; and it makes them dangerous. Even while we stand at watch and war along our own coasts, held secure for nigh a thousand years, we are more interested than excited. We neither hate nor boast nor fear. It may be the right or the wrong mood, but it is our mood. . . . We do not vaunt 'moral and intellectual superiority above all peoples and without peer in the world.' . . . This sad fudge means the sort of self-conscious egotism that has never yet led to anything but disaster."

G. K. Chesterton saw through his Prussian. He wrote: "His limited but very sincere lunacy concentrates chiefly in a desire to destroy two ideas, the twin root ideas of national society. The first is the idea of record and promise ; the second is the idea of reciprocity.

"It is plain that the promise, or extension of responsibility through time, is what chiefly distinguishes us, I will not

say, from savages, but from brutes and reptiles."

H. G. Wells realized that "the real task of mankind is to get better sense into the heads of these Germans. . . . What printing and writing and talking have done, printing and writing and talking can undo. . . . *Our business is to kill ideas.* The ultimate purpose of this war is propaganda, the destruction of certain beliefs, and the creation of others. It is to this propaganda that reasonable men must address themselves. . . . How can we get at the minds of our enemies? How can we make explanation more powerful than armies and fleets?

"Intellect without faith is the devil. . . . *Until the mind of Germany is changed there can be no safe peace on earth.* . . . This monstrous conflict in Europe, this slaughtering, the famine, the confusion, the panic and hatred and lying pride, it is all of it real only in the darkness of the mind. At the coming of understanding it will vanish, as dreams vanish at awakening. But never will it vanish until understanding has come."

Gabriel Hanoteaux was also of very firm opinion that the German mind is at fault, as a root cause of a world's trouble. "Germany is the victim of absolute delirium," he writes in the *Figaro*; "she feels that her cause is lost before the world and before history. She drives forward, she murders, she ill-treats, but she cannot escape from the remorse which dogs her. The ghosts of her victims will for ever haunt her pride. She is judged by others and by herself, and it is in blood that she will wash her sanguinary hands."

T. P. O'Connor knew his Kaiser well:—

"For Bismarck was substituted a number of weak men. But even these were not allowed full sway. They all had to retire in disgust and failure—Caprivi, Hohenlohe, Bülow. For they discovered, as Germany discovered in time, that there was an Inner Cabinet, which had far more influence and governed more really than the ministers who had to take the responsibility before the nation. When this secret camarilla was dragged by Maximilian

Harden into the light of day, it was discovered that it consisted of a nest of wretches who ought to have been in gaols or lunatic asylums. The Kaiser had, of course, none of the odious qualities of the creatures who surrounded, flattered, and ruled in his name; but what a ruler it is that could ever have been influenced by such creatures! Byzantine rulers always produced Byzantine courtiers.

“This is the atmosphere which the Kaiser has breathed for all these years, and whatever possibility there was of his ever learning wisdom these and similar parasites destroyed. The Kaiser lived in an atmosphere of adulation, and it was the only atmosphere his megalomaniac nature could stand. He never got an honest word of advice; he never got disinterested service; he never got wise counsel. He was incapable of taking it even if he had got it. All Germany, which was outside the barrack and the camarilla and the bureaucracy knew that the character I have drawn of the Kaiser was the true one.”



Sir A. T. Quiller-Couch marked the character unerringly :—

“ A stupid man who could not see clearly what he meant by religion might easily be, and indeed not seldom was, the wickedest influence in the world. His heart would bleed over Louvain while he sacked it, and with gathering confidence, he would promise, so that he be allowed to do the same to Calais, to reward the Almighty with an Iron Cross—Second Class.”

It should interest the democrats of the whole world that the Great War has been the most flagrant and terrible instance of tyranny in one-man absolutism that history of all time has recorded. The wholesale contempt for trained and obedient humanity, the domination of devil power which massed formation moving to battle has illustrated, has never been surpassed and never will be, especially when we realize the cool design of its advocates, as expressed in warnings beforehand that immense loss of human life should be a foregone conclusion under existing circumstances. No wonder the Kaiser prearranged his position before his people

as Super-God, for nothing short of this arrogance could have exacted such fanatical acquiescence as he received from his soldiers. Slaves of falsehood, the whole German people have been sent to destruction prepared for them by the arch-antichrist without questioning being allowed. Even school-children have been stuffed with the great profanity ; urgent necessity for working towards the great goal of ending England has been inculcated to such an extent that all joy has gone for years from young hearts at school, while competitive forced-feeding has made suicide amongst them mount up to an appalling rate.

The Kaiser's mind has easily been read in his later utterances. Instigator, aider, and abettor in all that was pervert in methods of warfare, he sought glorification first as a spy himself, encouraging all others in the work ; he enticed to evil in such devilish accent as might have been taught by the king of all confidence tricksters. " When one occupies certain positions in the world one ought to try to make dupes rather than friends." This exhortation could not well be beaten, as an example.

When one turns to the German feminine mind, very little will be found to comment upon. I do not mean this in any offensive mood; there is brain in the German woman as there is in her husband, but she has not been allowed by common custom to employ it beyond what is involved in attendance upon her lord and master, in looking after his home and serving him, and in bringing up any children there might be. German conjugal relationship is one of the most man-selfish that one could find amongst people of all degrees of civilization and uncivilization, including aboriginal humans. It is true that German women have, during recent years, struggled for emancipation and a more decent recognition, but the fact remains that they have been used by men in a most inhuman, uncultured manner, from the day they were chosen for the value of their estate—rather than anything else—to the very end of their *hausfrau* existence.

German women as a whole are notorious for plain indifference towards everything outside man's home and comfort. Their figure and dress denote negligence and resig-

nation to a lower plane, when they are compared with women of other leading nations. Out of respect for them in the difficult situation in which they have been placed, one would have refrained from any commentary but for the fact that Prussianism and all its aims and ends has been the main spirit fundamentally at fault; it has prevented that honest and straightforward development on lines of least resistance which makes for free, easy, and elevating understandings.

The German people are not happy in the sense that freer races are; they cannot be when so much encircled by recoils of sinister endeavour; they are essentially a making, struggling, straining race. They are utilitarian with a view to a triumphant future, but not a future of quiet, well-meaning, and industrious building—they have not been content with this for a very long time—but one which they all along intend to get out of others by chicanery and blood-shedding when the time might come. Their exhibitions of joy are very artificial, often created by deep drinking; they can hardly ever display a humour that is not saturated with

cynicism. What they delight in most is observing difficulty and discomfiture in others; real kindness of heart that helps another will be hard to find in such a character. In all their dealings with people they keep one eye open for another matter. Friendship means to them something else than heart to heart communion, because it is not whole-souled; it cannot be, when the mind is concerned with collateral or ulterior motives of a dual personality.

Prussianism is a power founded mainly upon vain and false promise to its people, continued through decades, and pronounced by its high priests with all the confidence of self-deception; but it is like other unscrupulous and false powers we know, it cannot last for ever when its dividends are repeatedly paid out of the capital of the concern. Deception in the eyes of a big assembly is going to be detected sooner or later. "In the hopes" may answer to smooth over awkward situations arising, but only for a time. There comes the period when promises must be fulfilled and probity tested. Then the great revelation and undoing.

Figure 17 represents an analysis of the mind of a German of high rank and birth whose case was studied by the present writer a few months before the Greatest War broke out, the patient having come to England because he dare not trust himself in the hands of German medical advisers on account of the most exalted personages being involved.

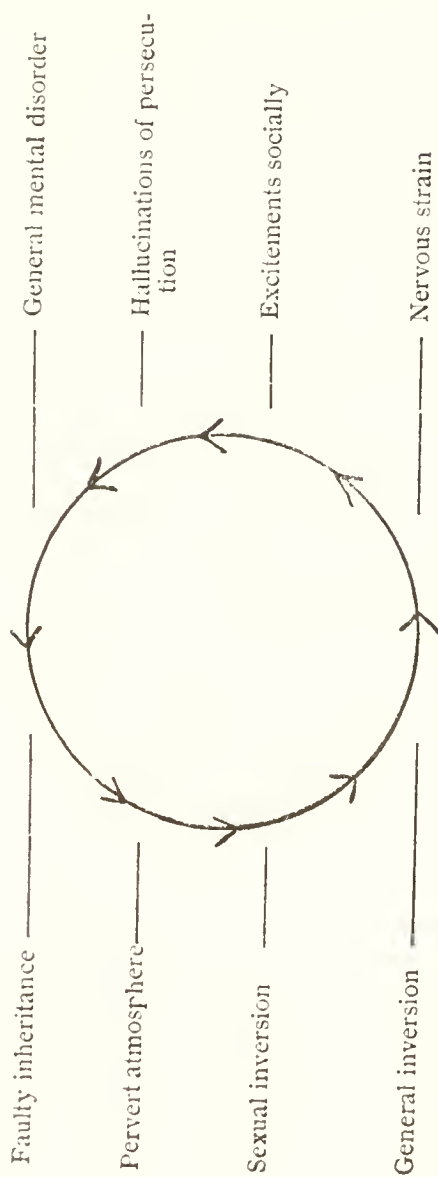


FIG. 17. PROGRESSIVE MENTAL DISORDER.

We are studying in these pages a people who have taken their type of morality from such models as the Kaiser's letter to Lord Tweedmouth a few years ago, in which he pretended to be very friendly disposed in order to convince British ministers that there would be no necessity to increase our navy ; we are analysing a people who have thought the British were all the time asleep and stupid just because they appeared to be easy to deceive. They have failed to bear in mind in their estimation that the latter have *afforded* to appear asleep—even to be actually asleep, almost when they liked—and to appear stupid—safe and self-contained because of their sea-surrounded and so very secure domicile, having no frontier—being quite wise enough to possess an adequate navy, however.

The German people have hardly ever known any other life than that of anxious, restless, unhappy, common covetousness—all hoping. Britishers have from time immemorial been somewhat inscrutable in character before such other great peoples of Europe as have felt the necessity for a freer



interchanging mind ; they have been justifiably, and even, as it would seem to them, commendably, reserved ; consequently at most times they have perhaps not been particularly easy to understand ; all of which has been aggravating enough to the German people, who have accounted the demeanour as one indicating insufferable pride under well-to-do self-satisfaction — all the more annoying to them because obviously belonging to admiration-winning and regard-compelling exemplars, who have been signally successful and progressive in competition with other peoples throughout the greater part of the universe.

“ Evil be thou my Good,” has ultimately come to be the adopted gospel of the Prussians ; not fair quarrel, not fair fight. Such has been the evolution through a gradually developing perversion to inversion. Their greatest enemy would of course be found amongst the straightest and the squarest of people. It is of scientific interest to note that the invert, who has finally reached dual personality in which hopeless conflict has arisen from utter self - deception, actually

makes himself believe that his inverted judgment is instinct with truth, while the real truth of an opponent is of course to him the lie : the English people are perfidious, cunning, deceitful, and so on, worthy of nobody's respect or trust. Such is the subversive philosophy of this degenerate intellect now moving to a position in which it may have a chance to be remodelled ; after first being defeated on trying conclusions, then being placed "under certificates" and restraint ; and the sentence will be *for evermore* unless recovery takes place from the disease. Only honesty and straightforward thinking will count in future.

Not that Great Britain should take no lessons ; indeed, she is not herself perfect, by any means ; she only possesses a much better character : consideration of the bare facts will suggest improvements in many directions, and will, by the voting majority, enforce them upon her people. We have for a long time felt too secure in our insular position, while others have been inclined and able to make advanced preparation. There came the time when our governmental heads

paid too little attention to the opinions of people who were in a position to know well what was impending ; parliamentary ministers and privy counsellors did not pick out for their own useful information just those contributions of clever and well - informed journalists which were of supreme value ; they became too easy and indifferent amid so many home troubles that were themselves for the most part intoxicating derivatives of individual self-seeking success.

For examples of high political confidence-trickery and duplicity that should have opened the detached observer's eyes, we could not do better than read Sir Edward Cook's pamphlet, " Modern Germany " (Macmillan), and note how " On December 16, 1897, the German Emperor made, at Kiel, his famous ' mailed fist ' speech. The following year the Czar called an International Congress to devise means for the reduction of armaments. We offered, in 1899, to reduce our shipbuilding programme if the other Naval Powers would do the same. The German answer was the new Navy Law of 1900, which practically doubled the

German fleet. We were not dispirited, and announced, in July, 1906, a very large reduction in our programme of naval construction, though the German Navy Law had been again extended. The answer of the German Emperor to this act of peace was personally to inform Sir F. Lascelles that if the question of disarmament was to be brought before The Hague Conference, called for 1907, he should decline to be represented at it. In August, 1906, the German Emperor personally told Sir Charles Hardinge that the approaching Hague Conference was great nonsense. In September, the Emperor personally told Lord Haldane, at Berlin, that if disarmament were proposed Germany could not allow her representative to agree. In March, 1907, the English Prime Minister, Sir H. Campbell-Bannerman, in an article in *The Nation*, stated that we were prepared to go further in the matter of naval reductions if others would do the same. In April, the German Government declined to participate in such a discussion. In the autumn of 1907 the German Emperor visited England, and at the Guildhall pro-

fessed profound friendship; and in the following March the German naval programme was again largely accelerated. In August, 1908, the German Emperor informed Sir Charles Hardinge personally, that no discussion about naval armaments with a foreign Government could be tolerated."

Everything was to hand that one might wish for in the way of correct information as to the real relationship of Powers, procured and written down in journals for all whom it should concern, from the warnings of Lord Salisbury to the plain beliefs of Blatchford; from the fearless judgment of Maxe of the *National Review*, from the solid and stately rationale of Dr. E. J. Dillon or Ellis Barker to the practical and applicable suggestions of Lord Roberts or Lord Fisher; but little notice was taken. There could be little excuse for this. Sufficient attention had not been given to very clear and dependable warning: we were not wise; we were not ready; these are amongst the plain facts before us as lessons for the future.

We must never again be found so insuffi-

ciently and shortsightedly prepared, even if peoples of all nations should appear quite friendly. We must be better forearmed to meet possible insanity amongst nations.

I have, however, this comforting alternative idea, that *things might have been more unfavourable. Had we been really well prepared, probably the Great War would not have taken place, and we should have missed mighty opportunity for checking a mental disorder that might in time have so spread as to have overwhelmed the humanity of the whole world.* Had Germany not gone to war when she did, the probability is that her invert influence would ere long have become pan. Had the conflict been deferred, the greater might have been the danger. Certain radical and racial diseases are very hard to keep under control, as we have seen, and Germanitis was obliged to break out when it did.

We had better, therefore, be constantly thankful. All is doubtless for the best "in this best of all possible worlds," which may well have the interpretation that there is a Great Direction of all things, above and

beyond us, and we had better all thank God for war if we feel more justified in soul than our erstwhile very powerful enemy.

In our contemplations and comparisons we shall do well to now and again pause and look up into the heavens, in order to take our precise bearings from the reliable sun, moon, and stars. Here we may make elemental practice as simple, common observers in a more exact science, in so far as we shall see things in various lights, moving according to wonderful system, but ever to be found useful, dependable, punctual, calculable, as a comet appearing only once it may be in a hundred years, standard of design and accuracy—the will of God. Not that we should become as the astrologers of old, vainly speculative or childishly superstitious. Search for facts will teach accuracy and order equally well to-day as any day, making pursuit all the more satisfactory and safe under the advantage of accumulating data not to be denied.

Meanwhile the penalty of disorder will be hinted. The slightest deviation in direction might mean destruction in the constellation,



even of a whole world and its fighting people. Those who can had better think on these things, and help to steer earthly movements of the future aright. When mighty engines of warfare fail, when the ingenuity of man is found to be pitifully short-coming, he may yet have time to look into the free lessons of the firmament without hesitation and ask himself questions. One star will be enough to begin on, to convince any of us on this earth at all times of our comparative ignorance and our relative position and puny calling, and help us to realize who is Master, and what bidding we shall be wise to follow, whether that of order or disorder, in quite a short span of life permitted.

Had the German people all along fought the battle *of life* with a peaceful, honest mind in every way, their position could not have been at any time unsatisfactory: they have possessed too many convolutions of the brain of excellent nature to have brought any great failure. As things are with them, restoration to mental balance must be their future problem. Their case is a



bad one, even under an optimist's prognosis. There is nothing the psychotherapist finds more difficult to correct in individuals than mental perversion and inversion that is deeply rooted by long line of inheritance, by evil habit and practice so ingrained that the senses can hardly appreciate any other, especially when some amount of innate obstinacy is bound to blear the vision—the worst of all functional hindrances to recovery from mental disorder. Teachers of certain dangerous principles, which have constituted a modern Holy Gospel to the German student of human nature, will require first to get their blackboard clean, by means of erasers “made in ” other countries. *They had better find and think a sounder philosophy; this they should teach as diligently as they did the old one before the nation can hope soon for a better time.* Will they do so? It may hardly be expected of them. They have so long adopted the religion of fighting force, swearing by it, and have permitted, in such profound faith, their Imperial High Priest so many years of predominant sway, that for them to think otherwise would seem to

be difficult almost beyond possibility. Per-  
version must by this time be in the very  
bone. Yet we have seen instances in the  
affairs of men which suggest that none are  
so promptly inclined to superversive re-  
action as those who have been deceived.  
But it will be of no use if self-deception  
be not first corrected—the tap-root of self-  
destructive disease.

Once the German people can realize their  
fundamental error, they may possibly in  
time seek to correct it with characteristic  
thoroughness and rapidity ; under pain and  
stress they may even resolve to cut out  
their own disease, in a fit of anger, under  
acceptance of correct diagnosis, in the hope  
of reaching health and strength the sooner.  
But on the other hand I have known several  
instances, in my professional experience, of  
sufferers from disease, who, after divining  
the correctness of their own diagnosis, have  
decided to conceal all evidence of the true  
nature of the illness until near the very end,  
deferring the calling in of a doctor as long  
as possible, wishing to hide their terrible  
condition. In one such case the patient

disputed even with the doctor, until two independent microscopical examinations confirmed. She was both afraid and ashamed of her malignant disease.

Again, I repeat, the German mind is really not at all difficult to read; its blunders are far too familiar and old-fashioned; its shock tactics too massed in momentum to be mistaken for anything else but easy target for sharpshooters. It has been reported that in the Great War the enemy moved forward in such thick order that frequently one bullet must have passed through two and even three men; similarly arguments of the old fighting philosophies can be downed two or three at a time by single shafts of a mental armamentarium that exercises broader influence in more open order.

The following Figures 18 and 19 illustrate how abnormal and normal types of military spirit are made, respectively :—

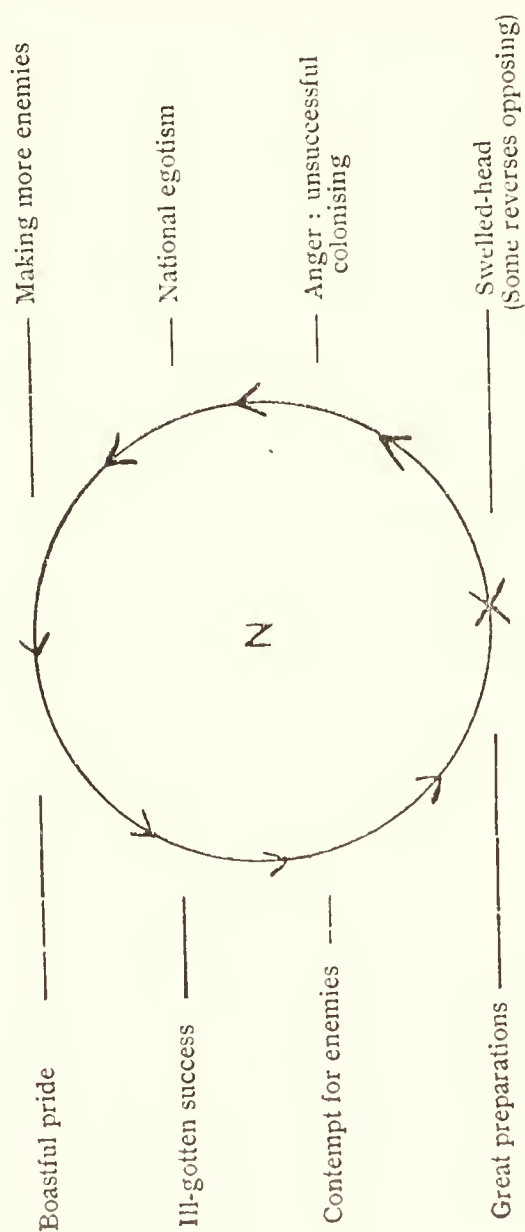


FIG. 18. ABNORMAL.

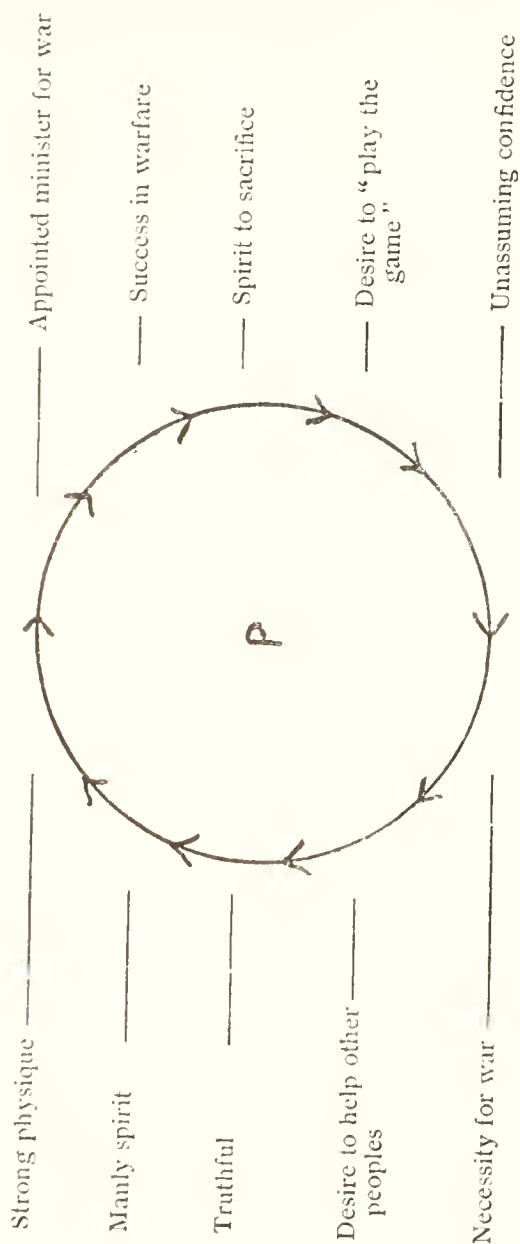
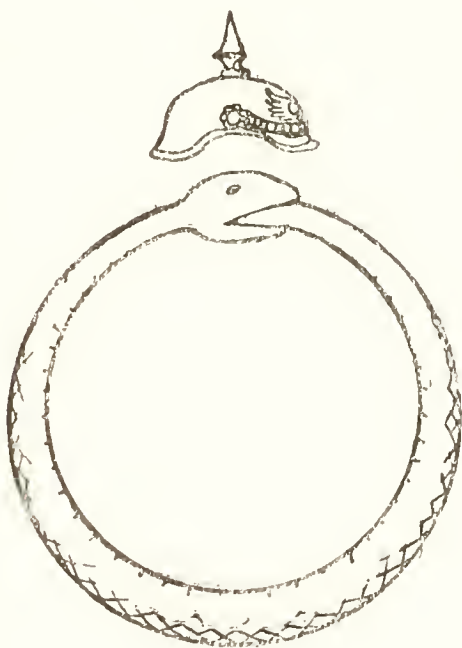


FIG. 19. NORMAL.

## AN ALLEGORY: WHEN THE DEVIL DRIVES

IN *unnatural* history the Green Snake is interesting. It is one of the most energetic and selfishly persistent reptiles in existence. In its gluttonous searches it will mouth and test almost anything it touches or sees for all it may be worth. It is remarkable in several respects, but particularly for its ultimately bringing about its own destruction in a strange way. Seeking to surround its prey after the manner of a boa-constrictor—for it does not belong to any order which bites and poisons swiftly, being essentially a subtle crawler and coiler in all its habits—in course of time it gets hold of its own tail in its hateful pursuit, and proceeds to gorge until it dies in the act of absorbing its own substance. Having once

started self-ingestion it seems impossible for it to leave hold, on account of the automatic character of its swallowing mechanism. Some observers contend that



An Allegory.

the act is one of insane self-deception ; never being able to obtain just all it wants, largely driven by some sort of fatalism, it inevitably encompasses its own end.

## WHAT TO DO IN DIFFICULTY

GERMAN people should in future study national characteristics more accurately, by making whatever broad comparison free and friendly international relationship would allow—as diplomatic dealings would enable, and as even a big battle would seem to compel. They might claim they had all along done so. My reply is that they have neither thought nor acted straightforwardly, or they would have done better—even to have kept internationally quiet. They must now turn away for a while from the sinister diplopic didactics of Nietzsche, Bernhardt, Treitschke, Herr Chamberlain, and others; they must devote some attention to the writings first on the after-battlefield, then “on the wall,” and in due course to the best basic principles of other great peoples. They had need give fresh interpretation and



find new respect for the Shakespeare philosophy—which is hardly ever wrong, as they ought now all the more readily be prepared to admit, having boasted themselves better students of this authority than the British: they might even frankly allow—in course of time, in a more chastened, contrite, and reformable mood—that when Portia delivered her criticism of the character of “the young German,” the Duke of Saxony’s nephew, in these words: “Very vilely in the morning when he is sober, and most vilely in the afternoon when he is drunk! When he is best he is little worse than a man, and when he is worst he is little better than a beast!” she expressed herself in terms that have been eminently applicable to many a proud Prussian since.

They must get away from the vicious worship and empty glorification of self, to find better health and greater happiness in respecting the ways of the wiser of other peoples. They must correct their own isolation first in the heart, finding an altruism that passes beyond their exist-

ing frontier and a fellowship that does not whine unreasonably for better chances. They must learn to shake hands honestly in fair competition. They must develop a wholesome, healthy-humoured feeling in studying human character, and cease scheming and holding "conversations" with others that are humbugging and that have some further sinister object in view. They must seek after sense of humour, because it is healthier. Instead of finding great pleasure in the discomfiture of others—which is one of their besetting sins, revealing their disordered and ill-conditioned self-satisfaction—they should go in for the discipline of self-analysis and self-ridiculing where they deserve it. They would then have a chance to become balanced, and to enjoy a future in which they may have some reason to pride themselves in being one of the first nations of the earth, having of necessity abandoned as an early expedient their old prime object, if possible, to be the only one. For a very imperfect people to intend and strive against the world is the highest expression of national vanity

and selfishness, which in a great Creator's scheme as we divine it to-day will mean destruction if continued.

German people have never properly understood character outside of their own nationality. They have never had the disposition or patience to consider other people sufficiently. They have therefore never fathomed their own idiosyncracies, for without correct data for comparison wrong and risky impression is bound to exist. They have studied humanity only in the mood and focussing of a vulgar fighter who intended putting stones in his boxing-gloves and to otherwise break the rules. A conflicting headstrong energy has made them ill-advised enough to try conclusions before correct stock has been taken of their opponents' mental and physical advantages. The result has turned out disastrously for them. The great Referee over all humanity determines correction for these things, and has given His verdict accordingly. He will also suspend for foul play for a very considerable time to come.

The result of the great conflict will be a

defeat for megalomania, not that a rapid and complete cure of the disease may be promised, but that at least a permanent check will be put upon its power of inflicting injury and pain upon others. The German people have great qualities. They have an intellect and perseverance which has made a great nation. They have extended their successful commercialism to all parts of the world. They should in future be content with a power that can accomplish so far—indeed, they will be obliged to be content with peaceful, straightforward exercise of their favourable qualities. What more could an honest people desire than to be allowed to successfully make their business efforts over a world which has been more or less quite free to them? But it has been just that delightful freedom amongst other peoples in the past which has encouraged militarism to anticipate an ease with which it might almost at any time exercise itself, and which has fostered an overweening army-pride and a general contempt for other nations. Hence the great undoing.

It is just that very ripeness and advancement of the plum on the tree which makes it so liable to being eaten by wasps. The fruit may seem wonderful to behold in all its attractiveness, but it may be earning its own hollowness on the other side all the time, until it drops. Handle it before it falls and unseen insects will probably sting, teaching lessons to those going into the garden for the future. "I am the best," says the plum, until found out.

My recommendation to the German people is that they should seek to make perfect peace, as soon as possible, while the Allies will be equally well advised to go on until the right kind of peace is made. Germany might in time recover, commercially, provided her people came to plain thinking and ceased raving and conflicting. If they were to set to work diligently to improve their unfavourable thoughts and traits, finding better balance in their conception of themselves and in their relationship with other people, winning by peaceful merit rather than by excited, bloated brag—feeling that the security of a finer play

of intellect is preferable to either threat of mailed fist or trial of brutality and bloodshed—they would sooner reach a better status. Their basic intellect and general capacity for making progress cannot be *completely* killed by any war: there is very real fundamental disorder at the bottom of it all, leading to erroneous judgment and action; there is no absolutely incurable disease—in the people as a whole, at any rate; though set back for a time, a right philosophy would soon get at the chief difficulties and bring new strength again—in almost *every direction*—as all other right-minded countries would be prepared to allow—*excepting that for unjust warfare*. They should expect in future some diminution of respect from other countries for a time, in virtue of the position they are now placed in by the very thorough exposure to which their dissociated personality has been subject. Their recovery would not in any sense be ready-made for them: too rapid recovery might not be good for them; it often leads to further recklessness; they will be compelled to *win* back

favourable opinions by careful conduct. It will doubtless necessitate great pains on their part to restore their country, but that would not be any one else's fault but their own.

The wiser of German people might be further advised not to temporize too long for final issues of a war which has been brought about by the above conditioning, not to diminish recuperative chances down to too low a degree, not to allow the spirit of enterprise to be bled almost to death; they should bring such influence to bear upon the leaders of their nation as would either induce or compel prompt cessation of hostilities. The war is of the Emperor's making; he is the one who should be forced by his own people, one way or another, to stop it. His example of monarchy should be accounted ill-conditioned, ill-advised, God-mocking, and one therefore making for ultimate doom; it should be ended accordingly, and the sooner the better for all the nations of the earth.

The nation whose persistent diet has been lies for the last thirty years cannot hope to thrive in any enterprise.

LORD ROSEBERY, *Sept.* 1914.

One might feel inclined in moments of anger to go on thrashing a people with whip and tongue, who have become bestially intoxicated with poisonous principles of perversion and have misconducted themselves ; John Galsworthy deserves applause when he writes :—

“ Culture ! You wreckers of Louvain ! Culture ! There are stores of knowledge in your Prussian brains, but there is no culture in your blood. Culture is not scientific learning ; culture is not social method and iron discipline ; culture is not even power of producing and appreciating works of art—though in these days you have not much of that ! The Assyrians, the Persians, the Old Egyptians had all these qualities—they, like you, had little or no culture.

“ Culture is natural gentility—a very different thing. Culture is a quality of some races, inborn or passed into the blood by generations of conformity to humane ideals. You may persist another thousand years, but you will not be cultured at the end. There is a harshness in your



blood ; there is an arrogance, a thickness of sensibility. Try as you may, you will never strain it out of your natures. Culture, forsooth !"—Yet there must be ordinary pathways allowed out for a punished people, who have found ways in. I have very often seen quite good humans made out of bad, ere long ; lots of time has gone to make a Prussian ; fair time may remake him. Neither we ourselves, nor the German people, should feel hopeless regarding their future.



## CHAPTER IV

# The Making of Peace



## THE QUALIFICATIONS OF PEACE

PEACE with honour means chances of ensuing prosperity up to a certain point ; it brings a sense of security which permits more favourable plans to be made ; even peace with dishonour is not without promise, in certain directions, to some extent. Countries at war or likely to war are too disturbed in mind to think calmly and accurately in their own interests. All this may be commonplace, but is worth referring to in order to find due sequence when studying luxury following prosperity ; undue licence following luxury ; degeneracy following undue licence ; brutality, perversion, envy, hatred, and malice resulting from degeneracy.

Hence we unconsciously string together points in argument which go to prove

the advantages of war, forced upon us by simple sequence of conditions that seem inevitable—war in order to get more peace.

All movements and processes appear to be subject to oscillations—pendulum-swings—from governments to digestion, according to the kind of mental or physical pabulum ingested, and, alas! the kind may depend upon known or unknown variations. When “Liberals” have had full swing towards realizing their ambitions, and have audaciously shot a fair number of bolts, there is a natural revulsion created which brings a check, or a turn in the other direction; winners usually become careless, in time, in most great games, and begin to “give themselves away”; “Conservatives” or Unionists then proceed to derive advantage up to a certain point, being driven by impulses of interest and enthusiasm, as far as their own particular limitations, according to energies and circumstances. It is the same in course of time—it has been from time immemorial—with religious or ethical conceptions, naturally. Swings are

not all as regular as the clock, but they are usually quite easily distinguishable. There are swings of health and ill-health, according as people learn what to do, how far to go, in what way they shall govern, and influenced also by the extent of excesses and risks run. There are even swings of fashion.

A world at absolute peace will in future be quite impossible, under the great law of the best means finding safe place between great goings to extremes. This law is the mighty corollary of that still more primitive basic law, differentiation in structure. Contest there must be. Peace of a kind there may be, limitations of pendulum-swings, but war there must be while minds differ, as they are bound to do—as we shall still more clearly see they do in the next chapter. We have been witness to the staggering enormity that a treaty amongst the highest civilized can be annulled in one tear of a mad mailed fist; therefore what hope for peace can there be in future while minds are so eager, so momental and

elastic that they must at times enter into risky extravagances, regardless.

We may limit war, by arriving at common bases of understanding amongst the majority of nations—and limit armament; but our success in this will entirely depend upon *honest* understanding and compact. And there, again, we doubt; for who will ever know for certain when honest compact exists, unless a dependable democracy assists in expressing the ethics? And what is a democracy to-day, if not one immensely influenced by individuals—who are more likely to be false than true when leadership means a very good living at it, and when it can only be maintained by extravagance in profession and excess in utterance? Inasmuch as excesses lead to perversion and mental disorder, who shall distinguish a dependable democracy? We must find ourselves, therefore, out of our very plain reasoning, making favour of democracy to this extent, that the many ought to be safer than the few, if man in the mass is to be permitted any balance of clear conscience at all in future; and if he is



not—if the mass of conscience should fail—  
then the sickening to death of humanity,  
as sure as we are mortals. But it will not  
fail.

If on your growing youth these lines of terror bite,  
Harden not then your senses, feel and be  
The promise of the light.  
O heirs of Man, keep in your hearts not less  
The divine torrents of his tenderness !  
'Tis ever war ; but rust  
Grows on the sword ; the tale  
Of earth is strewn with empires heaped in dust  
Because they dreamed that force should punish and  
prevail.  
The will to kindness lives beyond their lust ;  
The grandeurs are undone ;  
Deep, deep within man's soul are all his victories won.

LAURENCE BINYON.

. . . . .

Peace therefore means prosperity only so far—until the time comes for the swinging. Prosperity permits and suggests easy luxury out of humanity's erring, a gradual increase in negative force taking place in the backward direction. Licentiousness arises in a similar manner, as the waves roll alternately backwards. In vicious circle the arc of mental strain also enters. And mental strain will bring pervert and desperate expedient, as sure as any poverty will sharpen the edge for wrongdoing. An illustration in circle of such conflicting conditions is given on the following page:—

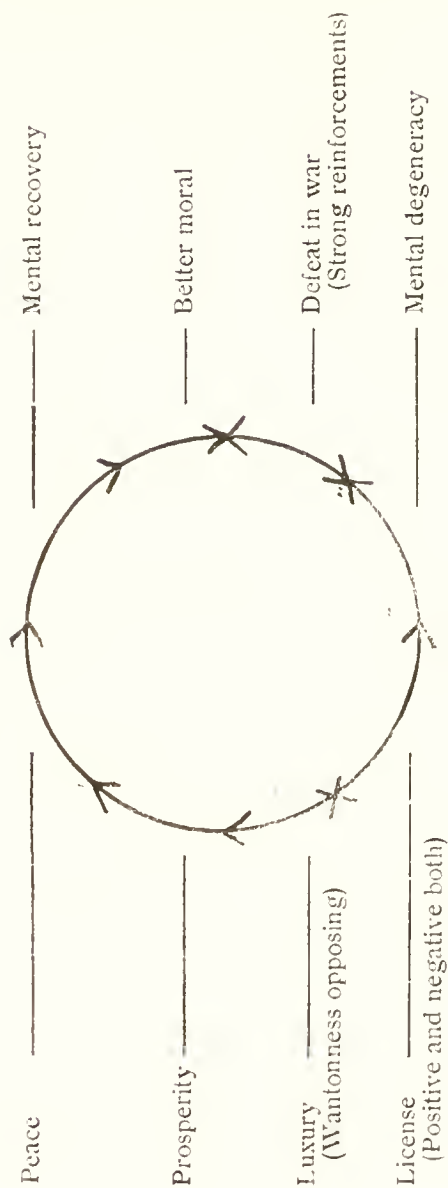


FIG. 20.

Peace also conditions the development of carelessness and unpreparedness. Confidence is created in the positive to an extremity, all sorts of arguments being offered in proof; the optimistic, who go in for overstepping the mark in emotional and stimulated mood—probably having own selfish ends to serve more than any other, than which nothing could be more hazardous as a direction to be followed—or rather to be drawn into—are then undone.

Peace permits internecine strife, from pot-house quarrelling to parliamentary place-preserving; it enables nests to be feathered and personal emoluments to be gathered around. We were taken in the midst of much of this sort of indecent life when war was started; well may certain ministers to-day be ashamed of their past and try to guard behind impressive expressions, offering platform proofs of probity, hoping for some sort of rearrangement for the future that will not leave them too exposed to uncomfortable trial and sentence. Yesterday: "War? There will never be war; war is impossible; war

is wicked. Who said war? Let us all fall on one another's peaceful necks and trust one another. We all mean well; let us say so to one another and have done with it. Very nice kings and emperors all of them. International comity and amity; that's the sort of thing that is good for us. We may safely shake hands on that. We are safe enough. We know. Of course we know." To-day the same people are saying: "War—of course we must. Wicked people! My sons shall fight. Brutes! Hogs! Oh! we are in a muddle! Whatever shall we say for ourselves to-morrow?"

Nothing could illustrate the inevitableness of war—at any rate, in our time—than the state of affairs in Ireland: when the Greatest War started an internecine war was relegated to abeyance, for a time; but the girding of loins will come again, there, as soon as ever there can be found suitable opportunity; nay, preparations, rumblings, and grumblings are going on all the time, more or less, and nasty-minded expressions of hate for somebody,

with here and there poisonous professions of sympathy for yet more enemies of England. We may study nearly as good an instance in South Africa at the moment of writing: I am disposed to quote L. E. Neame, who expresses himself in words as eloquent for illustration as one could wish for:—

“Painful as the task must have been to him” (Botha), “he took the field in person against men of his own race. His influence counted for much. To his side rode the loyal Dutch, resolved that the movement of which they are ashamed should not spread. It was a *Boer* force which chased the *Boer* rebels through the Rustenburg district, capturing eighty of them.

“And so, though the rebellion may not last long, its effects will be felt in South Africa for many years. It has finally and irrevocably split the Dutch race. For a decade there will be a section of the Boers bitterly opposed to the Botha party. For a decade there will be a party in South Africa which the mass

of the people will regard as a party which toyed with treason. Ordinary political dividing lines will vanish. Every British South African will vote for Botha for years, as a safeguard against the schemings of traitors.

“ But what a contrast ! The man who led his nation against the British flag is to-day in the field in order that the flag shall not be torn down.”

*Mutatis mutandis.* As a study of pendulum-swings the written criticisms of Carlyle upon the respective character of the French people and the Germans in conflict could hardly be surpassed. A letter to the *Times* forty-four years ago is thus commented upon by the *Times* more recently :—

“ . . . What is most remarkable in the Sage’s epistle is to observe how precisely everything he said in praise of Germany now applies to France, and everything he said in disparagement of France now holds good for Germany. Not only the circumstances, but the very character of the two nations might seem in the interval to have changed places. They are again at war, but in

November, 1870, France was unaided, distracted, her spirit broken, her armies defeated and dispersed. To-day she has powerful Allies, but none more powerful than her own recovered health and constancy of soul, her accumulated and inexhaustible stock of self-restraint, cheerfulness, unity, and endurance. The Franco - Prussian War brought to a violent end an epoch of superficial brilliance and deep-seated *malaise*. The present war has found her tranquilly confident and prepared with steadied nerves and stiffened backbone, self-reliant without a touch of bravado, facing unflinchingly and with unanimity the crisis she had done nothing to provoke. The question forty-four years ago was what terms Germany might choose to impose on her beaten foe. The question to-day is how soon the soil of France will be definitely and completely cleared of the last German invader.

“ ‘That noble, patient, deep, and solid Germany,’ wrote Carlyle, ‘should be at length welded into a nation and become Queen of the Continent, instead of vapouring, vain-glorious, gesticulating, quarrelsome,



restless, and over-sensitive France, seems to me the hopefullest public fact that has occurred in my time.' ”

“That the Germany of his ideal still exists,” says the *Times* of to-day, “no one disputes. It lives, but it lives in chains, manacled to the service of militarism and bureaucracy. We have learned what Carlyle never even suspected, the vanity of attempting to distinguish between the Germany of “culture ” and the panoplied brutality of Prussian arrogance. The one has become the handmaid of the other, its acquiescent slave, its convenient cloak. It has been indeed the distinctive tragedy of German learning during the past half-century to have pandered to and inflamed all the *parvenu* passions and megalomaniac imaginings of the German people, to have applauded and justified the very policies that have made of Berlin a centre of universal unrest and suspicion, and never to have raised a voice of warning against the excesses of Potsdam aggressiveness. Among a people peculiarly susceptible to the excitement of ideas it is the professors and scholars,

the historians and philosophers, who have done most to popularize that doctrine of force which is now being worked out to its inevitable and disastrous conclusion. . . .

“ . . . Transpose the two countries and the present situation can hardly be summed up more satisfactorily. . . .

“ . . . But there is more to be learned from Carlyle's letter than the old lesson that history is rotation and that there is no irony like Time's.”

Our leading journals are full of suggestions from very able writers as to the future. Many argue that a widespread movement to a fuller Christianity would stop wars in future, forgetting in the enthusiasm of their contention that Christianity in the past has probably provoked more noisome atmosphere making for war than any other agency in the world's history. Christianity forsooth ! “ Mark you this, the devil can quote Scripture for his purpose.” Nearly every war-time pronouncement or exhortation of the Emperor William has breathed an appeal to Christian spirit, whether as aimed at his own people

or those of foreign countries. Let us have real Christianity, yes, perhaps. But how are we to reach it when organizations so often become corrupt and pervert, through self-seeking competition, which will be sure to produce contentions of some sort, sooner or later? Denominations are always indecently jarring on one another, at war through the ardour of their leading professors.

Other prominent writers see salvation in "organized labour, which would help international relationship," and which would effect "growth of feeling of comradeship in industrial and social changes." Thus is displayed the artful time-serving mood of the political place-hunter. There will be much searching of vultures amongst carrion after the Great War is over. Those proclaiming to-day in anxiety for to-morrow—deploring, opining, advising—all against war, how to avoid war, are really fashioning most instructive instances of people incontinently making war in their own spirit, too dazed in the narrowness of their self-seekings to understand things "as others see." Those who would seek to stop war in such manner

would merely move war into other making. That is all.

Mr. Holford Knight writes in the *Fortnightly Review* (March 1915): "International hatred cannot survive in the atmosphere of friendship which the Brotherhood movement is creating among working-men." Cancel this down, and we have *hatred cannot survive with friendship*—which expression is absurd. Such words, and others following, are very fair samples of the writings of so many to-day, who may be very capable speakers and litterateurs, but who on the face of their philosophy and logic are hopeless reasoners—very exuberant and often even graceful, artistic, and clever in verbosity, but eloquently and speciously emotional rather than rational.

Mr. Knight adds: "War is a mass of illusions which cannot survive the enlightenment which has now come to us all. In its place will be reared the ideal of a peace founded upon amity between the peoples of the civilized world, an ideal that has already gripped the imaginations of mankind," and he advocates "adequate political

machinery," quoting Matthew Arnold :  
" ' Let us conceive of the whole group of civilized nations as being, for intellectual and spiritual purposes, one great confederation, bound to a joint action and working towards a common result ; a confederation whose members have a due knowledge of the past, out of which they all proceed, and of each other. This was the ideal of Goethe, and it is an ideal which will impose itself upon the thoughts of our modern societies more and more.' " All this spells : Please do not let us run to illusions ; let us look for ideals. Nice writing, but not of much more use than " Let there be light," as an appeal from pulpit or Parliament to the people.

Mr. Knight also quotes Mr. Asquith, who recasted Gladstone in these words : " The idea of public right—what does it mean when translated into concrete terms? . . . It means finally, or it ought to mean, perhaps by a slow and gradual process, the substitution for force, for the clash of competing ambitions, for groupings and alliances, and a precarious equipoise . . .

of a real European partnership, based on the recognition of equal right and established and enforced by the common will."

All such notions may "grip our imaginations," may be pretty to look at as ideals, may be very nice to refer to in well-turned peroration designed to please and convince; but they merely reduce down to either nought or X, and nobody can possibly be substantially any better off for them. Canceling down, Mr. Asquith asks, What does right mean "when translated into concrete terms"? He replies, "It means finally, or ought to mean . . . recognition of equal right." Cancel this still further, and we have: *Right? Why, of course, this means Right.* With just as little effect Mr. Asquith goes on to speak of "common will." To the psycho-analyst all such attempts at reasoning appear merely sheer nonsense. There never can be advantageously ethical "common will" until there is common sense. And when there are people like Turks and Prussians in the world it will require more than empty words such as those quoted to make systems

“applicable to the whole world”; for common-sense standards will vary according to points of view—which will differ according to circumstances, and may even differ according to the decisions of war. No wise-acre should be led to ignore that fundamental scheme of creation which includes variation—difference—or he may perish mentally or physically in the attempt. We are going to have differences and variations even amongst the minds of human beings, and therefore we must expect trouble.

It is the greatest employable power which will win, all the time, the power of thinking as straightly and accurately as possible, individually and collectively—the power of discriminating, judging, selecting, and moving in certain directions which will give the greatest advantages to the greatest numbers. Right will win over wrong, and therefore over mere might if this be wrong, in the long run. Even if Prussian might were to win, on occasion, it would only live to ultimately defeat itself. It did win in 1870, and it is defeating itself now, through more strained, dissociate, and pervert mentality that came into existence.





## CHAPTER V

# The Will to Power



## THE WILL TO POWER

THE reader may hold whatever philosophic conclusions he or she chooses—of own making or of others'—it may be of Hegel or George Bernard Shaw—the fundamental fact should be borne in mind, as a first principle of the Creator of all things, that everything depends upon differentiation. This great lesson is so obvious that when one studies individuals who set out to idealize a new heaven and a new earth of beautiful equality—levelled up and levelled down, as who should argue that there should exist no such thing as richness and poorness, but a delightful balance in which nobody should have anything to complain of—one cannot help comparing such with maniacs who wish to argue that the earth is flat; that pain, illness, nothing really exists; that people ought to walk

on their hands instead of their feet because better progress would be made in the world, considering that the upper limbs are generally more capable than the lower.

The genetic facts remain, as object lessons, "He made them male and female." He made night and day, good things and bad things, weather, humming-birds, and snakes. And it is equally obvious that at least as much was intended to perish as to prevail in creation, the idea being that the highest progress should be made by selection and survival out of things which differed. Hence the swallow will lay four eggs but only a fraction will survive; the fish will even deposit thousands of eggs, only a few of which will live, the rest going to make mere food for hungry things. Nay, the grass in the field grows but dies; it may be frozen, eaten, trampled under foot, carrying on in root the power of making more grass to die. Nor will you find anything quite alike—quite equal in Nature. You may spend a whole day in endeavouring to find two leaves of any

tree alike, you may think you have found them, but I shall very soon show you they are different. Uniformity, equality, therefore under this wonderful scheme of creation must mean weakness, decay, and death, in course of time.

Everything makes war : weeds upon finer flowers ; birds upon fruit and corn, animals upon shrubs, eating them ; thorns upon animals, encroaching, and resisting them. Everything living seems to live for devouring something—to eat and be eaten—and even when will-power comes along in higher brains the fate cannot be as yet avoided, to kill and be killed. No good will be done by refusing to recognize such purposive ordinations of a great Creator ; bigger risks will be run if one should go counter. We humans are obliged to think on conditions of living or we may perish more or less ingloriously, according to our shortcoming choice, our fatuous indifference, our crass obstinacy, or our reckless dementia. A moth returning to the candle flame after being burnt is not more insensate than the dipsomaniac fighting past

his adviser's earnestness, to get to his doom. There is indeed very little to be proud of, to be human, in most respects.

We can see these things for ourselves; we can experience lessons in our own walks which give us to understand, those of us who have a mind to take in ear and eye impressions in broad survey. Read what Roosevelt found in his natural history studies while exploring parts of South America recently.

“In these forests the multitude of insects that bite, sting, devour, and prey upon other creatures often with accompaniments of atrocious suffering, passes belief. The very pathetic myth of ‘beneficent Nature’ could not deceive even the least wise being if he once saw for himself the iron cruelty of life in the tropics. Of course ‘Nature’—in common parlance a wholly inaccurate term, by the way, especially when used as if to express a single entity—is entirely ruthless, no less so as regards types than as regards individuals, and entirely indifferent to good or evil, and works out her ends or no ends with utter disregard of pain and woe.

“ In one grove the fig-trees were killing the palms, just as in Africa they kill the sandalwood-trees. In the gloom of this grove there were no flowers, no bushes ; the air was heavy ; the ground was brown with mouldering leaves. Almost every palm was serving as a prop for a fig-tree. The fig-trees were in every stage of growth. The youngest ones merely ran up the palms as vines. In the next stage the vine had thickened, and was sending out shoots, wrapping the palm stem in a deadly hold. Some of the shoots were thrown round the stem like the tentacles of an immense cuttlefish. Others looked like claws, that were hooked into every crevice and round every projection. In the stage beyond this the palm had been killed, and its dead carcass appeared between the big, winding vine-trunks ; and later the palm had disappeared and the vines had united into a great fig-tree. Water stood in black pools at the foot of the murdered trees, and of the trees that had murdered them. There was something sinister and evil in the dark stillness of the grove ;

it seemed as if sentient beings had writhed themselves round and were strangling other sentient beings."

A million men shall be stripped naked and paraded before a reviewer, who shall place them upon an island of promise, giving each £500. Certainly not a single day would elapse before many in the million would seek to increase their £500. Very soon there would be some fighting, following gambling and lying.

The fact is that minds inherited by humans in the great scheme differ as do all things, perhaps more than anything else, as though, in all inevitableness, sameness and uniformity should be defeated more surely where there is the greatest power for evasion or for further elaboration. It is the law of differentiation which has made minds, which has brought man from beast. It is invisible difference in cellular structure that grew into palpable variation. And if we look over the side of the earth we shall see other earths different, so far as we understand stars, until we bow in reverent recognition to the infinite and unknow-



able. It is not good to know too much, not possible to know beyond what the stage of progress allows. To all human frowardness in pursuit, in selfishness, and in strong desire, there are limitations. And we cannot make ourselves Gods, even if we may become emperors.

“In the beginning,” therefore, war was intended—differences, quarrels, battles, killings. We have seen how minds may prevent, so far, but only in the event of people retaining their minds, not going “out of them.” And should we endeavour or expect to make all minds stable, at one in perfect judgment, of course we should fail. Therefore war will go on. Even *triple entente* did not stop the greatest war in the world’s history, although most powerful minds designed it to do so.

Life is a great privilege in which we must primarily expect to be disciplined. Amongst the greatest fools on earth are those who expect to walk along quite comfortably all the time. Many people imagine they have a right to grumble about something, constantly; that they are hardly

dealt with and most unfortunate people, when really they ought to be extremely thankful for the many advantages they have enjoyed.

Misfortunes, losses, bereavements, all untoward circumstances have their beneficial effects. The world will be the better of the Great War. Many will mourn the loss of relatives, "for man is born unto sorrow, as the sparks fly upwards." We shall feel injured, we shall deplore and grieve; but we ought to afford ourselves some good purpose out of it all, every one of us. We must be fair; we must recognize our privileges and our duties while we have time, if we want to live—live in power and happiness rather than in weakness, fear, and trembling.

#### "FROM GENERATION TO GENERATION"

##### IN MEMORIAM

One gave long years with heart and brain,  
 One, youth's brief fiery blow,  
 For freedom : whence the greater gain  
 Only the high gods know.

*The Times.*

The Great War will act as a warning and a chastening to the world. Its lessons will go on, making good. It was aimed for; it

was inevitable. A distinguished Eugenist remarked to me that from his point of view war was the greatest of all disasters, because it killed so many of the best specimens of manhood. I agree that it seems disastrous that so many fine men should lose their lives, but this grief cannot disturb the main contentions of these pages, that right is might, that we must make sacrifice, that if we may lose in bodies we shall gain in remaining soundness of souls, that survival of the fittest must be exhibited in mind, in right thought—the greatest employable power on earth. We may lose many splendid examples of manhood, but we shall gain again in the children of men. If we do not live long enough to witness and enjoy the higher gain, we shall at least leave our present state feeling satisfied that what was done was right. We shall have the pleasure of understanding that we helped to make the way. The present writer may remind Eugenists that he also is one with them to some extent, but one who also bears in mind that time of war is remarkable for its incentive to fit procreation,

not in any loose sense, but as natural, purposive, and salutary provision of the Great Designer. A great war takes best men, but it also makes best men, potential in kith and kin, in the sons and grandsons of men capable of setting out some day to do likewise. A single war even of years will not mar a whole people who are in the right, it will put them in the winning position of greater right. It will even help to make those right who are in certain respects wrong.

. . . . .

The present writer thinks he hears a captious critic remarking that some of these pages read very like arm-chair heroics. In self-defence therefore he answers that he has seen ten years' service for his country, one year of which was spent in rigorous and successful warfare against a very capable and dangerous foe, and that he is now engaged in home service in the interests of his country so far as his otherwise urgent duties will permit—duties also in the interests of humanity at large, he hopes.

. . . . .

In future, winners of wars are more likely still to be found amongst those who exercise straight and easy thoughts; the greatest success in the long run will not be achieved by those whose brain convolutions are concerned in some sort of narrow-minded strife that spends itself in dissipations of selfish energy instead of making reserve in economy of general altruistic order. Even commercial warfare needs much drilling into line and teaching of discipline, lest worse result. War of political power made very poor preparation for the Greatest War because awkward home complexes had arisen which made the minds of ministers "dissociate," introspective, and deflective towards an astigmatic and degenerate conception of things in the mind's eye.

We have seen in an earlier chapter how right is to win over might, because of order making for further order in positive circling, also making for economy and therefore power. Right must always win in the long run, while there is anything to move to progress at all; wrong

tends to make wrong, because it increases difficulty of exercising thought. The natural order of things cannot be disturbed without loss of capital, or even a worse penalty—at least some more straining responsibility and taxation will result. Against every power in the positive there will always be great chances for opposition in the negative: evolution may make a human brain more capable, but its effects will ever be “either good or bad as thinking makes it so.”

There is safety in the right, therefore. It behoves individuals to urgently find out what is right; and here infinite difficulty will be met, and perhaps all the more so when philosophic denominations are many—especially if most of them are giving one another the lie. But much is very possible, and everybody may entertain high and cheerful hopes.

Amid so many human conflicts in thought, when the mind is exercised in social intercourse, in business, in sport, in fine art, and in war, at least as much unhappiness is felt by individuals as happiness, if it

could all be weighed—for the pendulum will ever swing *both* ways. Life consists a good deal of floating upon rafts, at times delightful, but with the devil in close attendance ever and anon tilting the edges, in order to frighten and inflict pain upon passengers, who here and there are obliged to ask, "What do you think we ought to do to be saved?" in either church, street, or closet contemplation—if time can be found for contemplation amid so much confusion. The answer of this book is a simple one. Those in difficulty must go back to very easy, accurate thinking, first in order to get better bearings, to find out what is water, what is raft, and what is land, sky and "hell." Then feeling sufficiently certain, they should seek to avoid those shoals and surfs and depths where danger lurks, so that they may sail pleasantly; and it will be by plain thinking that they will first learn to distinguish shoals, surfs, and depths, at the same time divining how to steer clear.

Should they trifle with situations, or "play the fool" too much, they may even topple



over the edge without any tilting. Should they allow themselves to drift at all they had better regard the stars or sun if they want to keep any bearings at all—if they want to keep the true time of day, for sometimes watches stop. Nor should they always depend upon their neighbours, who may be unreliable and tell them the wrong thing. They must learn their neighbours as well as themselves.

Other people must be considered if certain humans wish to be happy in this world. One of the greatest sources of misery and degeneracy is selfishness in its fullest sense. We must have regard for others, who may hinder or who may help respectively, defending against the one and moving towards the other for favourable effect, but going amongst all in order to learn. Helping—yes, that is the secret; if we hinder any who are climbing up we might lean more dangerously over the edge and run the risk of being pulled in; if we help, we lean ourselves towards the safer centre every time. Yet to perform a too risky act may result favourably



in one way, and unfavourably in another : we must remember that to be strong and fair and safe towards self will enable more help and fairness to be bestowed in the future upon others. Self-abnegation should never mean to the extent of conferring too great risk of self-destruction.

If I should be asked where the greatest happiness is to be found on earth, my answer is in helping others. But we should help ourselves the while, or we perhaps should not be available to help others. Fitness of body and mind should be cultivated, not selfishly, but always with the much larger view to being all the better able to help others.

. . . . .

In the following illustration it will be seen that faulty character can be altered, and is to a great extent altered in the lives of a great many who are under parental and tutorial guidance. The scientific psychotherapist makes a study of faulty inheritance and development in character, and is able to effect valuable corrections in many of the most difficult cases.

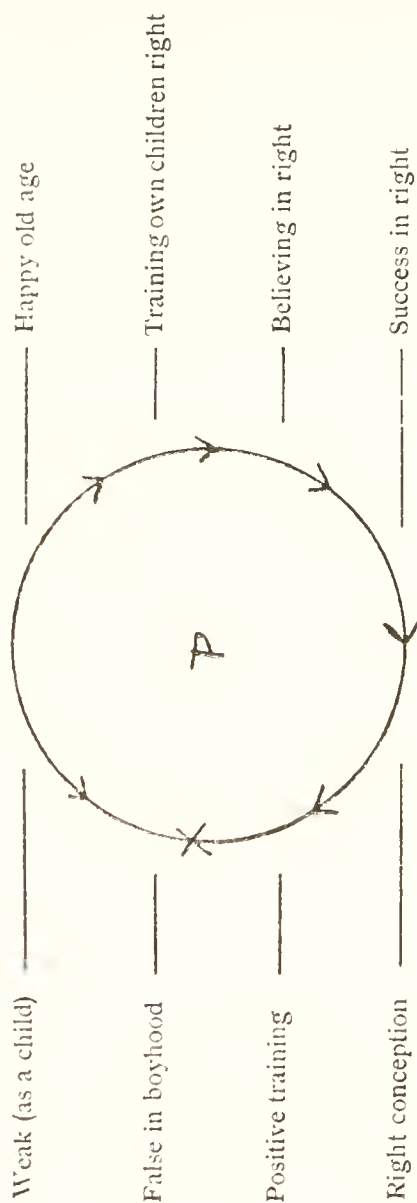


FIG. 21. CONFLICTING CIRCLING IN WHICH POSITIVE WINS.

Joy—of course ! Why not ? It must not be supposed I am against gaiety. Let us have lots of it ; but regardful as to what is legitimate, not drifting into the degenerate. Indeed, the only real joy is to be found in the legitimate. Anything else will act like a narcotic, or evanescent stimulant inviting to excess, affording bliss or exaltation on the one hand, it may be, but taking away by the other ; bringing ecstasies, if you will, but to be bitterly paid for in hateful depressions, nevertheless. Those who thus walk unwarily in the world run the risk of entering very dangerous mazes and obstacle tracks. Fledglings may be lovingly warned of the greasy-pole and the tricky plank, and yet be weak enough to try the confidence trick with themselves, going down with it, afterwards wondering, woe-begone, sardonically snarling, blaming all the time something or somebody for their discomfiture.

Even the labourer with his discontentedly-asked-for eight hours' work a day should be thankful that there are sixteen more out of every twenty-four for him to use—eight in

necessary rest, but eight more in any easy, happy way he likes. How fortunate humans are—all of them—if they could but realize it! Yet two-thirds or more in the world are conspiring and hatching huge grumbles in chronic ingratiate complaint about nearly everything. Take any chance male or female specimen from a footpath—take a dozen if you like, and test each with this question: “Have you any complaints to make about anything?” The dozen will give you plenty, each one of them being quite ready to do so. Then ask this: “Well, have you anything to be thankful for?” The change in tone, the comparative incapability to reply, will be amazing. The idea will sound ridiculous in comparison. It will be difficult to get any positive response at all. You will require to drag one out. “I suppose I have,” may be elicited from the very best with some amount of patience. The majority will agree that “those in our position have not much to be thankful for.” Most people of to-day have lost the idea of thankfulness. Such is the grasping, inconsiderate selfishness developed in humanity.

in the mass. Always on the make ; taking advantage ; no time or mood for just feeling a little thankful and a little content. Hence reprisals and punishments in the severities felt while expecting over-much.

Amusement, sport, leisure, good things? Yes ! As much as eight hours a day would afford, chosen by reason. Certainly ! But gluttony, excess, selfishness will receive hits back in awkward places, serving right.

Having considerate regard for others will answer well all the time, and will make rungs much the easier and safer for ascending the ladder of successful life. Some people might ask me what I mean by having "considerate regard for others." I will offer them an ensample. I would suggest 1s. contribution for the poor-box to be exacted from every one in the world who paid more than 5s. a head for a meal—as part of a universal disciplinary scheme, self-correcting, by way of lesson, penalty, levelling up and levelling down—as a wholesome reminder, as a sacrifice, as a charity that compelled consideration outside of self—to be wisely administered, of course, but

as a means of clearing the eyes and understanding of those who could obviously afford it, as a method of adjusting balance by warning. It should be at least as practicable as a scheme of total prohibition of alcoholic stimulants or a taxation of tea, and as valuable if it both hindered advantageously in one direction while it helped advisedly in another.

Appetizers, liqueurs, coffees after meals should all incur their corresponding contribution to those who are in deserving and pitiful want, if I had my will. I would not punish for excesses so much as make the luxurious help to lift others up who were really in crying need. Not that I would approve of encouraging the poor to expect help from the rich, for I would have penalties even for poverty if the latter were found to be due to culpable conduct. Far from recommending common Socialist expedients for the help of the masses, I would teach them what the richer classes do for them—how it is the brains of the classes which make the money to pay the masses—compelling them to have a right regard for those above them.

Nor do I want to be further mistaken. I should perhaps like expensive dinners myself sometimes. It is conceivable. But I should feel that every time I was going to give a corresponding treat to somebody else. Utter selfishness is one of the most malignant of mental diseases, and if you want to find a good example look for somebody who does not feel kindly disposed towards animals or children—there you will get the real thing in its worst form. Or if you are not yet satisfied, study an individual who cannot bear to talk about anybody else's troubles but his own—who seems to imagine that nobody else can possibly have any grievances worth bothering about.



## CHAPTER VI

# The Making of Manhood



## THE MAKING OF MANHOOD

WE humans are obliged to think broadly over our conditions of living or we may perish more or less ingloriously, according to our shortcoming choice, our fatuous indifference, our crass obstinacy, or our reckless dementia.

That war is necessary, in our present stage of civilization, is evidenced by the fact that all peoples, white and black, expect it, prepare for it, have been born to feel the possibility of it. Every race has its warriors; every school has its boys who divine the idea and develop the emotional sense of rivalry, even if it should be first exhibited in playground fisticuffs. Contest may begin in play, but will soon be felt to have sterner possibilities about it.

And it may be that the more advanced

people in thought and in civilized enterprise require the most warriors, even if these be resolutely conscripted. In piping times of peace we are apt to lose our bearings for a time and to overlook some of the most severe and inexorable conditions of life, comparing our ethic and economic standards far too carelessly with those of other nations of the earth.

The Greatest War was wanted, very badly wanted. Some have thought so long ago ; more have, in years of strenuous self-seeking, hoped not, felt certain not. Why was it wanted? In order to pursue over-ambitious and nefarious programmes, on the one hand ; in order to put a check upon these, on the other ; but mainly to prove relative values, in people and in principles—broad principles, from those involving international relationship and territorial expansion to home politics, religion, and social states.

War enables progressive and emulating peoples to take more complete stock of one another. It serves in making inventory of material possession and of soul power.

It reveals unsatisfactory defects of mental equipment and physical development, which require identifying, correcting, or renovating. War is good if it only serve to bring to light vain imaginings in self-analysis.

Keen contest helps to teach true philosophy as nothing else could ; it forces us to define culture and to provide examples which are good to follow for the future. It enables cool metaphysicians to nail current spurious ideas to the study-table, and assists them in standardizing legitimate exchange. Even the shedding of much blood affords mighty lessons more impressively eloquent than mere words of pens, notwithstanding the converse belief of the sages of old. War makes us admire men in the mass, paraded squarely for the purpose of proving and testing the right, resolute and courageous, even prepared to look death in the face, if need be, as the fate-mark daily reminding, and eager to expose the mockery of any might that is not right.

War brings into instructive relief Great

Lies ; it stimulates the emotions and enables us to study clearly—in impulsive exaggerations that seem perforced—contrasts in courage and cowardice, straightforwardness and falsehood, godliness and vice, real advancement and retrogression. On the one hand it exposes the brutal, giving us clear i<sup>n</sup> revolting and hateful type to examine ; while on the other hand it affords us beautiful examples of self-sacrifice, noble help, and deep, loyal affection.

Above all, war is a huge winnowing and separating device that serves to distinguish wheat from chaff, good corn from bad, sizing, classifying, and delivering by salutary selective effect what is useful in the world. Those Eugenists who have deprecated war as being far too destructive of the best of humanity to be tolerated in their schemes for the future, have indeed overlooked the scientific fact that the Great Director of all things has provided that all times of danger and distress call forth certain kinds of provisional multiplying power. The mothers of soldiers are not killed ; sisters and

brothers are also left, who will be stronger than ever in the fulfilment of right making might. The soldier spirit runs in families. The reader may depend upon it that great soldierdom is being conceived these days. Those Eugenists who believe that the fittest should survive may take happier thought that a great law which Darwin elucidated is being kept in fullest and best operation all the time.

Every soldier father going forth to battle leaves his impress behind when he embraces his wife and fondles his children in emotional "good-bye." Should he return, his duty done has become one of the noblest reminiscences in family history; should he receive his last instructions on this earth, and cheerfully obey in proud battle circumstance the inspiring command, dread and dissonant as the clash to mortal struggle may be, then his death has been wonderful, useful, a living lesson to others to seek as great an ending in as great a cause. His burial has more than equalled in glorious occasion any that should ever take place in time of peace. Every soldier's

grave of battlefield is his own Abbey space twice consecrate.

We also want war to the very end of securing as completely satisfactory a peace as possible. Half a war can only be stultifying, when we know that only half the lesson a great wrong has merited will have been learnt—half the punishment a great crime has deserved will have been carried out. Incomplete war only tenders apologetic recompense for the sorely stricken ill-used, innocent and unoffending. No sooner do we see significant signs of the enemy being broken into the position of conquered than craven cries for peace, whining recital of particular terms for peace—and uttered by whom?—heard issuing from the cowardly mouths of those who—out of their arm-chairs of chicanery and deceit—have not only largely brought on the Greatest War, have not only profited by the propagation of a disordered pseudo idealism, but who, when they have seen things going against them, have wished to save all they could for a future—in which they might secretly strive with all their power again to pursue their pervert purpose.



As to the personnel of war, wiseacres may argue as they like ; foreign peoples may endeavour to prove as they may, find fault as they may, voluntary enlistment is the very finest method the world can show for getting *the best men* to fight. It is voluntary enlistment that is defeating the enemy in the West to-day, by its own essential force and by the mighty examples it affords to any conscripts, before whom, and with whom it is exhibiting its vast Will to Power.

The voluntary spirit going forth to make just war represents an apotheosis of human endeavour emanating from the souls of God-men, strong in moral masculinity. War is worth while when it thus finds men and proves them. It provides the grandest climax on earth for human power, not pressed, but out of their finely wrought hearts themselves pressing forth to do His will, the will to power of the Great Director of all things. Amongst conscripts the finer soul is wanting. There is no natural selection that means higher power in essence. In philosophy we know that advancement

depends upon decided difference ; distinction and emulation are derived from contrast. A nation may have a good conscript army, but one of volunteers will be unequalled and unconquerable by any conscripts in similar number.

War picks out fit men ; but it makes them fitter. All men returning from battle will be better men—saving those who should happen to be sick, but who might have fared still worse at home one day sooner or later. The writer has seen men who have volunteered looking good men but rather sickly and defective specimens in some ways, accurately diagnosed as having been so when on their return they have been obviously stronger in health but also stronger in manhood and individuality. Should certain men return any the worse, they will hardly regret that the fortunes of war have made self-revelation and yet some self-satisfaction. It is well to be ill for a great good cause ; it is the best of all honours to be wounded or to die for it.

War is finding and making men for

women at home. There are ideas of "men-famine" entering the minds of the over-anxious, through the great losses of life war entails; but such notions are entirely beside the point when we consider that war should also help to make women, strong and sensible women, also subject to the winnowing, when the time comes, more irresistible in their own particular fitness for natural selection. There will always be husbands for those who are fortunate enough to deserve them. After the Greatest War women will of necessity be stronger; they must needs be stronger to meet the men—all real men from the war. No wonder girls are at the moment rather unhappy, at home amongst those men left behind, for whom they are losing admiration, whom they suspect, whose masculinity they have some subconscious doubts about. There can be no questioning who will be the best men when peace comes again.

Those who are not able to go to war, for one reason or another, must be unhappy; some are to be pitied—even perhaps under

certain circumstances to be excused. But that is all. There is an opportunity, and those will be the losers who will not or cannot take it. Such will be left behind in more ways than one—ways that cannot be mentioned in a small chapter, ways that can hardly be described in sentences, but which belong to inner conscience labouring under some incertitude of self-estimate, some insecurity. All properly built young men, though peaceful at home to-day, cannot help feeling somewhat miserable, uneasy. Let each just ask himself, why? It is no use their deceiving themselves; any who could, and will not, cannot possibly be quite easy, if they are human.

. . . . .

While seeking to be strong, and putting forth all our strength to good purpose, we must never forget even a greater degree possible; we must bear in mind that the strongest people on earth are those who are so conscious of their reserve power that they and others can find little desire or occasion for physical contest on their part. It is a widely acknowledged fact

that those men who are trained in boxing and wrestling in early days commonly find themselves going through life without any occasion to seriously employ such powers in everyday happenings (excepting for professional or purely sporting reasons). They are strong in reserve power, and rise above their weaker fellow-creatures accordingly, happily knowing that they can defend themselves or help others if need be. They are prepared.



## CHAPTER VII

# Foundations of Power





## TRUTH WILL SURVIVE

It is terrible, but it is also glorious, to be a man in 1914.  
QUILLER-COUCH.

WE have seen how the mind influences the body, and the body the mind. We can also now well appreciate that the power of the mind is predominant in each individual, for good or ill; that however strong a man may be physically, if thought trouble be great he may be reduced to the humiliating status of a helpless child or an imbecile requiring constant attendance.

We have further studied vicious mind in the position of exercising power for evil, even to the extent of disturbing a world—a whole nation being madly subject to the pernicious teachings of an invert philosophy. Now, while many indications

for prevention and cure have been already offered, as the diagnostic argument has proceeded, it should seem a still more welcome suggestion that these should be supplemented by an interesting and easy scheme for desirable regeneration; and to this end there will be introduced—as a set-off to the favourite aphorisms of an alien and defective mentality that have been so much in evidence of late—a number of valuable philosophic aids to correct understanding. To this end principles enunciated by men of great mind will be offered, in ensuing chapters; men who have seen the world and all its works with clear eye and sound judgment, *great* men who have long ago fought with pens mightier than the sword, but who have hardly been noticed by the mass of humanity vulgarly straining for some sort of advantage in their workaday life—often getting sick over it, in body and soul.

It is paradoxical to a degree that would be inexplicable but for scientific diagnosis, that the people of one of the most civilized countries of the world should so cling

to the written words of one of the greatest masters of all time—the composer of the Shakespeare plays—that in their very perversion they would fain unearth him from his grave and bury him where in their diseased understanding they are now declaring he rightly belongs. German savants are actually postulating that one of the greatest minds long gone to the majority must now be subject to soul agony and suffering, in that he should ever have been English, arrogating to themselves the idea that he had been misplaced on earth. They affect to know the value of the diamonds in the earth's literary bluestone better than the British, and with cranky and corrupt incontinence they are dishonest enough to wish to claim them. Our answer to the German professors to-day is, that they have never really seen their true lustre yet: they have merely seen through scales over their eyes; they had better take the great book of plays into a better light and read again. There remain the better meanings which they have missed. Ensuing pages of this book shall offer them

still other philosophic restoratives, in thoughts which are good to pursue, helpful for a whole world's advancement.

The Mind is the power. Simple, easy, accurate, and straight thinking will survive and beat whole nations of men who may be just clever enough to lie, cheat, deceive, break their word, thief, and exercise brute force towards the unoffending as part of their creed. There is the plain truism for all to learn, whether in the quiet, peaceful home, in international "conversations," or in actual battle. All had better "play the game." It will not be denied that there are very many who will smile aside at this "counsel of perfection," and who will endeavour to feel superior in the idea that "it depends upon whether you are smart enough to be false without being detected"; but they will be wrong; let such pursue their sideways calling if they feel they must. Others will survive. An unscrupulous Jew—or Gentile for that matter—might argue that he knows better, that he has prospered, and that his prosperity has depended—

frankly—upon “telling the tale”; that the only difference between him and some others is that he has told it more cleverly. My contention will be, however, that methods which are not straight are certain contributions to *negative* circling and will bring disadvantages of some kind. The clever cheat has never known how much more successful he might have been had he cultivated the positive. Charles Peace, the notorious burglar and murderer, would have been a very successful business or professional man had the negative arc of artful theft not crept into his subconscious personality—mayhap first at school when he stole another boy’s marbles and escaped detection—a deeply rooted, emotional, gratifying sensation of success having dominated his whole mentality ever afterwards.

## WHERE THE GREATEST WEAKNESS LIES

IN order to study Power to fuller understanding we shall derive infinite advantage from making an analysis of the weak, finding where the greatest weakness lies, and searching for the best means for making strong, always bearing in mind that a person may be strong physically and yet be as a child in real power.

In these energetic days much consideration is given to the influence of mind over body, not only unostentatiously by consultants and leading authorities of the medical profession, but even noisily and demonstratively, also with execrably unscientific recklessness, by so-called Christian Scientists, and a rabble of occult mystery workers in strange surroundings, adopting impressive, but often wickedly sophisticated and deceptive methods. All detached, in-

dependent, and unbiased readers should find it refreshing to turn to certain words of great minds written many of them ages ago, which, when looked at in collection, constitute a veritable mine of wisdom from which very great sufferers and convalescents alike may draw and derive great profit. It will be quite safe for them to turn to a form of therapeutic influence that is easy to apply. It would be good for them to turn from so many conflicting theories regarding diseases and disorders of body and mind that are to be found in the technical tomes of various authorities—medical and lay, educated and otherwise—from a multitude of methods of curing or alleviating distressful symptoms so contradicting, to something nice, wholesome and simple.

Medicines for the mind can be nasty and objectionable, and, in their ruggedness, as delivered by the stern and uncouth, may fall unexpectedly and heavily upon sensitive ears. There are other ways of expressing things, to be glanced at quietly in appropriate and easy moments, their

delicate purpose being easy to comfortably dwell upon, to be read in the following pages.

Just as martial music will usually cheer a wounded soldier, so may the harmony of words bring a brighter spirit into the heavy hearts of any who should feel themselves falling behind. The weak and timid will find pleasant doses of tonic in the strong thoughts of great men. Neurasthenics may all the time be impatient, no doubt, yet for them a change from their own gloomy broodings and forebodings to the healthy and freely delivered sentiments of others—who may themselves have experienced much that was untoward—should afford some amount of help, however difficult their case might be.

The quotations given on the following pages may well be contrasted with the perverted philosophical precepts of Nietzsche, Treitschke, Bernhardi, Herr Chamberlain, and others :—

Our greatest glory is, not in never falling, but in rising every time we fall.—CONFUCIUS.

Misfortunes have their heroism and their glory. It is noble and courageous to rise above them.—NAPOLEON.



An active, gifted mind, that applies itself with a practical object to the work which lies nearest, is the most estimable thing on earth.—GOETHE.

What if I fail of my purpose here?

It is but to keep the nerves at strain,  
To dry one's eyes and laugh at a fall,  
And baffled, get up and begin again.  
So the chase takes up one's life, that's all.

BROWNING.

The conditions of conquest are easy. We have but to toil awhile, endure awhile, believe always, and never turn back.—R. L. STEVENSON.

In labour lies health of body and of mind ; in suffering and difficulty is the toil of all virtues and all wisdom.

CARLYLE.

All men should cultivate a fixed and firm determination, and vow that what they once undertake they will never give up.—SAVINGS OF BUDDHA.

He that wrestles with us strengthens our nerves, sharpens our skill. Our antagonist is our helper.—BURKE.

In life's earnest battle  
They only prevail  
Who daily march onward,  
And never say fail.

ANON.

Though a man conquer a thousand thousand men in battle, a greater conqueror still is he who conquers himself.—BUDDHA.

That you lack strength may be forgiven—but never that you wanted *will*.—ISEN.

He only earns the right to freedom and to life who daily is compelled to conquer them.—R. WAGNER.

## WRECKAGE AND SALVAGE

DEBILITATED and nervous people often lose proper perspective in their views of friends, things, and affairs. They become harassed in wrong conceptions and worried by inexplicable visions. Certain overwrought mental and physical systems are thus largely the outcome of a hopeless self-analysis, a morbid brooding, over things which seem difficult and over actions on the part of others which appear hard, unreasonable, and perhaps unfair.

When labouring under tanglements of thought—as well as, perhaps, strange and painful sensations of body—individuals sometimes live in a miserable world to themselves, at times slipping deeper into the thralldom of self-study and self-misunderstanding. An effort may be made to obtain confidence with a mother, sister, or some one,

but only to add to the mystery and trouble, because others do not understand and cannot seem to help. Thus even a cautious revelation of a secret to others may bring little or nothing to alleviate. Perhaps a doctor is seen. But how difficult it must be, sometimes, for a sufferer to give free expression to the thoughts, sensations, and apprehensions of months, or it may be years, to make even a doctor understand!

The victim's self-powers have weakened in such a case; self-knowledge, self-command, true self-observation, self-revelation, self-denial—just those powers which combine to make self-confidence—have been defective and insufficient.

Now there have been great people who have felt many troubles, keenly, often—and have had a mind to study them. They have also analysed the thoughts and feelings of others in their studies of life. They have been interested to do so; they have liked the duty of doing so. It has been their pleasure and their mission. They have found help for themselves at times, and have known how others would

feel if they should fortunately obtain the like. To them such beautifully expressed words as the following have become watch-words, help-words—words full of wisdom. There is nothing canting in them; nothing suggesting denominational or religious excess; nothing abnormally emotional or strained, but something that is strong, measured, offering to assist towards firmer and safer ground. Such expressions of the heart are sure to help those who are delicately constituted to think pleasantly and hopefully.

A man who is full of his duty and forgets himself, will hardly go wrong even from a worldly point of view; and let us be certain that even our most selfish concerns will not prosper long unless duty to others becomes the genuine and constant inspiration of our lives.—JAMES GARVIN.

No endeavour is in vain:  
 Its reward is in the doing,  
 And the rapture of pursuing  
 Is the prize the vanquished gain.

LONGFELLOW.

Perseverance will conquer every obstacle.

CARLYLE.

What is worth while?  
 To be worthy, not simply respectable,  
 To study hard, think quietly,  
 Talk gently, act frankly,  
 To bear all cheerfully, do all bravely,  
 That is my "symphony" of life.

W. E. CANNING.

All education begins in work. What we think or what we know, or what we believe, is in the end of little consequence. The only thing of consequence is what we do: and for man, woman, or child, the first point of education is to make them do their best.—RUSKIN.

I would submit to a severe discipline, and to go without many things cheerfully for the good and happiness of the human race in the future. Each one of us should do something, however small, towards that great end.—RICHARD JEFFERIES.

My rule of life is with sure plan to work.  
 To trust in God and sing a cheerful song;  
 To search what gem in each cold day may lurk,  
 And catch a side advantage from a wrong.

JOHN STUART BLACKIE.

When thou art beginning to correct an evil habit, though thou shouldest transgress thy law a first, a second, a third, nay, a twentieth time, do not despair, but rise up again, and resume the same diligence, and thou shalt surely prevail.—S. CHRYSOSTOM.

Work means building up our own character. Let us try to do that, and not spend our energies in vain talking. Great teachers taught not by mere words, but by force of character.—PARAMANANDA.

Never let mistakes or wrong directions, of which every man, in his studies and elsewhere, falls into many, discourage you. There is precious instruction to be got by finding we were wrong. Let a man try faithfully, manfully to be right, he will grow daily more and more right.—CARLYLE.

Let every dawn of morning be to you as the beginning of life ; and every setting sun be to you as its close ; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.—RUSKIN.

To do the duty which lies nearest thee, which thou knowest to be a duty. Thy second duty will already have become clearer.—CARLYLE.

If you have great talents, industry will improve them ; if you have but moderate abilities, industry will supply their deficiency. Nothing is denied to well-directed labour ; nothing is to be obtained without it.

SIR JOSHUA REYNOLDS.

Few people have the wisdom to like reproofs that would do them good better than praises that do them hurt.—ROCHEFOUCAULD.

When will our presumption learn  
 That in the unreasoning progress of the world,  
 A wiser Spirit is at work for us—a better eye than ours,  
 Most prodigal of blessings, and most studious of our good,  
 Even in what seems our most unfruitful hours.

WORDSWORTH.

If the mariner, when at reluctant distance he hath passed  
 Some tempting island, could but know the ills  
 That must have fallen upon him had he brought  
 His bark to land upon the wished-for shore,  
 Good cause would oft be his to thank the surf,  
 Whose white belt scared him thence, or wind that blew.

WORDSWORTH.

Do the work that's nearest  
 Though its dull at whiles,  
 Helping, when we meet them,  
 Lame dogs over stiles.

KINGSLEY.

It is not enough for men to have great accomplishments  
 except they have the art of managing them.

ROCHEFOUCAULD.

Gratitude is the virtue of wide and generous minds.

ROCHEFOUCAULD.

Ingratitude is the fault of fools and clowns.

ROCHEFOUCAULD.

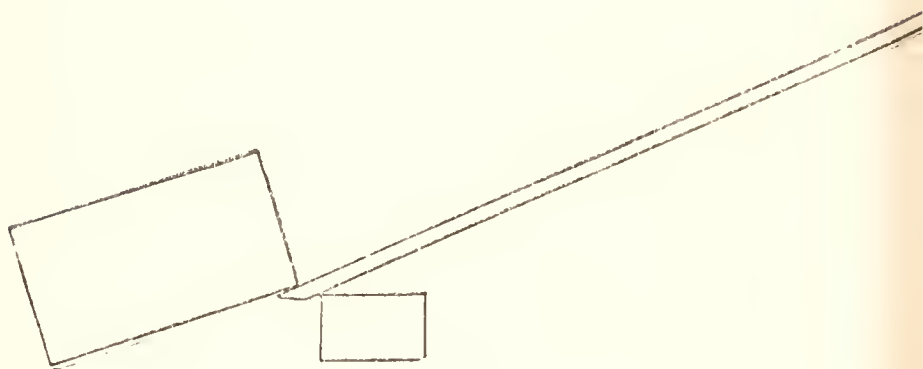
Eloquence is as much seen in the tone and cadence  
 of the eyes and air of the face as in the choice of proper  
 expressions.—ROCHEFOUCAULD.



## RESTORING TO POWER

A VICTIM of vicious circles has many misgivings in his mind. He may conceal certain facts, he may exaggerate ; he may be false and cheat himself ; he may be at cross-purposes with himself. Such traits are often found amongst the neurasthenic ; they are often begotten of stress of peculiar circumstances. The psychotherapist occasionally finds it necessary to apply a special system of psycho-analysis in order to find out flaws in character or faults in habit, in patients, the seed of which may have been sown many years ago and kept secret. Quite a number of sufferers are virtually imprisoned, hand-tied and tongue-tied victims of their own misunderstanding, given to abject fear and reticence. A measure of both former and present

self - deception must also have involved deception of others to some extent ; nothing contributes so much to illness - at - case as a consciousness of tangled - thought disorder, which subterfuge, prevarication, dissimulation, concealment, and perhaps deliberate self-realized falsehood, have combined to create.



Power.

The happiest open - heartedness towards the best of others is the natural outcome of confidence in the integrity of self. If one cheats others, one also cheats self. Conversely, any help of another is, out of the very nature of it, bound to help self ; it is impossible to help another without helping self—in some satisfactory way. But the help must

be of the right sort ; it must not be the kind that selfishly considers the interest before the investment is made ; it must be spontaneous, from the heart, and caring not whether any one else may know or not. Indeed the pleasantest help, and most profitable, is that which acts when the recipient does not know. This is why thanks are often disagreeable to receive, and the real benefactor would rather be without them so long as he knows the help has gone forth to bear fruit.

To think of helping another in difficulty may be tried by any sufferer, as a means of helping self. The writer has many a time suggested that a suffering son shall look forward to alleviating the heaviness of his father's burden, or that a complaining daughter shall have a mind to go straightway and cheer her mother. Sick people are commonly given to thinking that they are the particular ones who need attention, help, and sympathy, when a moment's consideration might bring into the mind's eye so very many others who must also be in need of some assistance.

If you will be true to the best of yourselves, living up to your nature, standing boldly by the Truth of your word, and satisfied therewith, then you will be a happy man.

MARCUS AURELIUS.

The failure of so many of us is due to persistent neglect of the fact that to be honest with yourself is almost the first condition of happiness, to be honest with others is the first condition of power, and to be honest with the world, though perhaps fatal to notoriety, is the first condition of fame.—VANOC.

Do not accuse others to *excuse* thyself; for that is neither generous nor just. But let sincerity and ingenuity be thy kynge, rather than craft and falsehood.

WILLIAM PENN (Seventeenth Century).

Truth, which doth judge itself, teacheth that the inquiry of truth, which is the love-making, or the wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it, is the sovereign good of human nature.—BACON.

This, above all, to thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man.

SHAKESPEARE.

In great and bitter sorrow and despair, who is not struck by the diabolical, honest cheeriness of smiling nature? The blue sky, the dancing waves, the fleets of white clouds cruising in from the West, the song of birds, the joyous hum

of insects, are the honest expression of Nature's indifference to human woe. Every one has felt it, and the inference to be drawn is that in order not to butt up against Nature or ignore the Architect we must be honest with ourselves and sow only what we wish to reap.

VANOC.

Let us always be true! Truth may be mistaken and rejected and trodden down, but like pure gold, it cannot be destroyed. For after they have crushed it and burnt it and cast it on the waters, they cry out that it is lost, but the imperishable metal remains in its native purity, no particle of it has been changed, and in due time it will be prized and made to bless mankind to all eyes.

CARLYLE.

There is no lie which we will not enact at such times in order to embezzle the sympathy of our friends. We even delude ourselves so as to feed on self-pity, the most dangerous of mental drugs.—A SUFFERER.

If you have truth on your side you are as strong as ten dishonest men. You need keep no copies of your letters. You will not lie. You need have no phenomenal memory, for you need remember no lies since you have told none.

VANOC.

If you wish success in life, make Perseverance your bosom friend, Experience your wise counsellor, Caution your elder brother, and Hope your guardian genius.

ADDISON.

Prune thy words, the thoughts control  
 That o'er thee swell and throng;  
 They will condense within the soul  
 And change to purpose strong.  
 But he who lets his feelings run  
 In soft, luxurious flow,  
 Shrinks when hard service must be done  
 And faints at every woe.

J. H. NEWMAN.

Sweetness and sanity flourish in the atmosphere of kindly criticism because uncriticized people go farther wrong whenever they go wrong than they know or suspect. Honest comment in family life enables us to adjust our mental compasses.—VANOC.

We shall get more by letting the world see us as we really are than by striving to appear what we are not.

ROCHEFOUCAULD.

Men become ridiculous not so much for the qualities they have as those they would be thought to have when they really have them not.—ROCHEFOUCAULD.

It is as easy a matter to deceive a man's self and not be sensible of it as it is hard to impose upon others and yet for them not to be sensible of it.

ROCHEFOUCAULD.

The love of ourselves inclines us to look upon all the pleasures and happiness of life as things that we have a right to call ours, and upon all the evils and calamities as things foreign and unnatural and such as are wrong and hardships upon us.—ROCHEFOUCAULD.

To use crafty dealing is a sign of a little soul, and it generally falls out that he who conceals himself by it in one instance betrays himself as much by it in another.

ROCHEFOUCAULD.

Little souls take offence at the least things.

ROCHEFOUCAULD.

Tricks and treachery are the practice of fools that have not wit enough to be honest.—ROCHEFOUCAULD.

Jealousy is not so much from the love of another as the love of ourselves.—ROCHEFOUCAULD.

## SOME GREAT LESSONS

IT is good for a weak person to search in his or her mind for means of helping those who are helping. A person may be helped until the sense of helping self goes. It is possible for negative self-suggestion to make inertia in mind and body complete. Patients should feel that they owe something to their attendants, beyond mere salary or expressed thanks.

The instance is remembered of a clever lady—and specially experienced—who was once asked to take charge and act as companion to an invalid who was to travel by steamer from Australia to England. The nerves of the lady patient were weak, and there were even suicidal tendencies. Her companion of the voyage soon found that she would do little good by devoting too much attention to her patient, for in this



wise she would make her further self-centred and more suffering in mind than ever. She therefore to some extent dissembled—legitimately—and remarked that she herself felt rather bad; whereupon the patient, who had quite a nice disposition in her better self, at once offered to attend her—and she happily and diligently continued to do so to the end of the journey—with the result that she landed infinitely better in health herself; she caused no trouble whatever on the journey, having been far too interested in her nurse-patient to think much of herself.

Here is another illustrative instance. A lady became bedridden under severe neurasthenia. She had remained in this state some twelve months without improving, when one day a piercing shriek was heard, and a rushing and stumbling upstairs. Her husband had cut his hand, and wanted some bandages which were in his wife's bedroom. Hastily giving him directions where to find everything, she saw blood dripping, and was greatly distressed at her husband's inability to find things in a certain

drawer. This was too much for her. She incontinently and automatically sprang out of bed, imploring him not to worry. "I will tie your hand up—you will soon be all right, dear—never mind, men are always bad hands at bearing pain," and so on. She got well from that day.

Those who are in any way debilitated should not all the time feed upon the thoughts of what they *cannot* do, for this only makes disabilities worse—they should bring forward what they *can* do, and proceed to take unswerving interest in increasing this amount.

The sick person sometimes becomes self-centred by nature of his trouble. It seems to him that he is singled out and made a particular and important exception; consequently he is very apt to seek sympathy—which may be good or bad for him. Patience, kindness, and due consideration are all that are necessary in prolonged sickness, on the part of patient as well as attendants. Sympathy is better applied to distressing situations in comparative health, which are only temporary through the nature

of circumstances surrounding them ; like pity, it should only be viewed as a herald of help to follow.

The sun opens the lotuses, the moon illumines the beds of water-lilies, the cloud pours forth its waters unasked ; even so the liberal of their own accord are occupied in benefiting others.—BHARTRIHARI.

A friend is a person with whom I may be sincere ;  
Before him I may think aloud.—EMERSON.

The burden of suffering seems a tombstone hung round us, while in reality it is only a weight necessary to keep down the diver while he is collecting pearls.—RICHTER.

The essence of true nobility is neglect of self. Let the thought of self pass on, and the beauty of a great action is gone, like the bloom from a soiled flower.—FROUDE.

Let us not look at ourselves but onwards, and take strength from the leaf and the signs of the field. He is despicable who cannot look onwards to the ideal life of man. Not to do so is to deny our birthright of mind.

RICHARD JEFFERIES.

What do we live for if it is not to make life less difficult for each other.—GEORGE ELIOT.

Root out the love of self. . . .  
Speak not harshly to anybody.  
Be firm and resolute as iron,  
With a firm but loving heart.

SAYINGS OF BUDDHA.

There is an idea abroad among moral people that they should make their neighbours good. One person I have to make good ; myself. But my duty to my neighbour is much more nearly expressed by saying that I have to make him happy—if I may.

CHRISTMAS SERMON.

Those who bring sunshine to the lives of others cannot keep it from themselves.—J. M. BARRIE.

We can only have the highest happiness by having wide thoughts and much feeling for the rest of the world as well as ourselves.—(Author unknown.)

Then, let us, one and all, be contented with our lot ;  
The June is here this morning, and the sun is shining  
hot.

Oh ! let us fill our hearts up with the glory of the day,  
And banish every doubt and care and sorrow far away !

JAMES WHITCOMB RILEY.

Give me one man that cares how he shall do anything—that thinks not of the gaining of the thing, but thinks of his own energy.—EPICTETUS.

Quarrels would never last long if there were not faults on both sides.—ROCHEFOUCAULD.

What is this human machine? Not one fold resembles another, not one interior that does not differ from another, and it is in the denial of this truth that so many faults are committed.—NAPOLEON.

The exceeding delight we take in discoursing about ourselves may well make us suspect that we allow but very little pleasure to them that converse with us.

ROCHEFOUCAULD.

To be very much dissatisfied with a man's self is a weakness. To be highly pleased with oneself is downright folly.—ROCHEFOUCAULD.

Self-love is often cheated by its own self, for when it considers its own interests it so wholly overlooks the interest of others as thereby to lose all the advantage that might be made by the exchange of kindness between man and man.—ROCHEFOUCAULD.

The greatest part of those complaints we make against our neighbours are owing to the want of reflection upon ourselves.—ROCHEFOUCAULD.

Self-love is the love of a man's own self and of everything else for his own sake. It makes people idolaters to themselves, and tyrants to all the world besides.

ROCHEFOUCAULD.

Self-love is the greatest flatterer in the world.

ROCHEFOUCAULD.

Self-love is more ingenious than the most ingenious man in the world.—ROCHEFOUCAULD.

## HIGH ROADS TO HEALTH AND HAPPINESS

PAIN and disability are likely to create gloom and discontentment. Bright thoughts are an antidote. Depressing environment is apt to cause limpness of mind and body, which allows disease or disorder to get the upper hand. But while studying all sorts and conditions of humanity, one may see some very wonderful cases of happiness under difficult and distressful conditions. The writer is thinking at the moment of one who has been bed-ridden for years, having had several operations, and yet, with absolutely no hope of becoming well again, remaining remarkably happy, with a fine sense of consideration for others, even casting about for opportunities for conversing on general topics in order to obtain a comfortable balance of thought, practis-

ing in self-abnegation by such remarks as "I often think what a bother I am to everybody." And then when emotion is just about to enter, as well it might, at times, of course the natural and human answer is—"Why, no, it is a pleasure to do anything for you—nothing is a trouble!"

What a contrast, when one observes instances of people who have everything that could make an ordinary person happy, and who are nevertheless discontented, grumbling—unreasonably and sometimes wickedly so—when everybody has been doing their best for them. There are some temperaments so disordered, and certain natures so utterly degenerate, that they will actually seek for trouble, and if they cannot get it easily one way will diligently set to work to manufacture it in another. The writer calls to mind the patience and affectionate regard with which food may be prepared for some bilious beings, who will then be nasty because it was brought one minute too soon or too late. Such should be *made*, somehow, to read half a dozen

of the following expressions of great men, for in their usual frame of mind they would rarely do anything *voluntarily* to please anybody; they should thus be mildly punished by a task they would not like. Many have been spoilt by too much tenderness; they have been pampered in silk and plush, which in their own selfishness they have sought to soil merely to annoy some one.

There is just one excuse, for people having this character, that one may fairly and perhaps kindly put forward; yet, in the next thought, feeling inclined to take nearly all of it away again. Such people are not well; but, it does not always answer favourably to allow this argument, either in the mind of the attendant or the patient; a show of sympathy is likely to make their illness worse. Even the sick and suffering have obligations which they should realize; they will do well to learn that there are virtues which even they may exercise to their own advantage.

The finest characters the writer has ever studied have been amongst those who wanted no sympathy, whose idea was to help



others when really needing help themselves—who have detested the thought of being any trouble to any one. Such people are not long ill, if there is any chance of recovery at all. One of the most beautiful instances of consideration for others in dire distress and extremity was that of the Polar explorer, who walked out of the way to die, not wishing to bother others by such an inconvenient if inevitable incident: A real gentleman, born and bred!

The present writer likes to recall many instructive instances of individuals striving to conceal their illnesses, not wishing to bother others by them; of patients who have disputed the diagnosis of their mortal illnesses to the very end, because they have not wished others to grieve; who have made a show of sustaining vitality to the very end, making no difference from others in their ways of going on, walking when they might well have been in bed, and so on.

Thinking of the happiness of others—not the mere doing of something, which after all may only be full of self-deception when it has a keen eye to an honour and

a ready ear for profuse thanks—merely having it in the mind makes the thinker happier, whether in sickness or in health.

Talk happiness. The world is sad enough  
Without your woe. No path is wholly rough ;  
Look for the places that are smooth and clear,  
And speak of them to rest the weary ear  
Of earth, so hurt by one continuous strain  
Of mortal discontent and grief and pain.

ELLA WHEELER WILCOX.

Who bides his time, and day by day  
Faces defeat full patiently,  
And lifts a mirthful roundelay.  
However poor his fortunes be—  
He will not fail in any qualm  
Of poverty—the paltry dime,  
It will grow golden in his palm.

JAMES WHITCOMB RILEY.

What is happiness ?  
To live the utmost—for the best.  
That is happiness.

COSMO LANG.

We do not know what ripples of healing are set in motion when we simply smile on one another.

HENRY DRUMMOND.

Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be

permanently useful, must be uniformly joyous—a spirit of all sunshine, graceful from very gladness, beautiful because bright.—CARLYLE.

Is there aught dearer than the beauty of the garden  
and the presence of Spring?

Every happy moment that cometh in your way, treasure  
as a prize! Let no one delay, for who knoweth what the  
end will be?—HAFIZ.

Be like the bird that, halting in her flight  
Awhile in boughs too slight,  
Feels them give way beneath her and yet sings,  
Knowing that she hath wings.

VICTOR HUGO.

Thank God for life; life is not sweet always,  
Hands may be heavy-laden, heart's care full.

Still it is life, and life is cause for praise;  
This ache, this restlessness, this quickening sting,  
Prove me no torpid, inanimate thing,  
Prove me of Him Who is of life the Spring;  
I am alive!—and that is beautiful.

SUSAN COOLIDGE

A thing of beauty is a joy forever;  
Its loveliness increases; it will never  
Pass into nothingness; but still will keep  
A bower quiet for us, and a sleep  
Full of sweet dreams, and health and quiet breathing.

KEATS.

Sweet secret of the open air  
 That waits so long, and always there unheeded.  
 Something uncaught, so free, so calm, large, confident—  
 The floating breeze, the far hills and broad sky,  
 And every little bird and tiny fly or flower  
 At home in the great whole.

EDWARD CARPENTER.

To watch the corn grow or the blossoms set ; to draw  
 hard breath over ploughshares or spade ; to read, to think,  
 to love—these are the things to make men happy.

RUSKIN.

Beauty and truth, and all that these contain,  
 Drop not like ripened fruit about our feet.  
 We climb to them through years of sweat and pain ;  
 Without long struggle none did yet attain.

LOVELL.

Nature is a good guide through life, and the love of  
 simple pleasures next, if not superior, to virtue.

R. L. STEVENSON.

Happiness, at least, is not solitary : it joys to communicate ; it loves others, for it depends on them for its existence. The very name and appearance of a happy man breathe of good nature, and help the rest of us to live.

R. L. STEVENSON.

As under every stone there is moisture, so under every sorrow there is gay ; and when we come to understand life rightly, we see sorrow is, after all, but the minister of joy.

FABER.

Give scope to your feelings of the beautiful, great within yourself; conceive that every new idea you get does actually exalt you as a thinking being, every new branch of knowledge you master does in very truth make you richer, though there were no other being but yourself in the universe to judge you.—CARLYLE.

Oh! Nature, Thou has fed my lofty speculations,  
And in thee,  
For this uneasy heart of ours, I find  
A never-failing principle of joy  
And purest passion.

WORDSWORTH.

A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of goodwill; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition. They do a better thing than that; they practically demonstrate the liveableness of life.—R. L. STEVENSON.

Nature never did betray the heart that loved her;  
'Tis her privilege,  
Through all the years of this our life, to lead  
From joy to joy.

WORDSWORTH.

## SELF-MASTERY

MAN or woman to be satisfactorily master of anything must of necessity first be master of Self. Some people are inclined to rely too much upon others when in trouble—pitying themselves, and clever in finding excuse. The exercise of self-dependence and reliance will help in disease as well as in health, so far as it may seem prudent and may be medically and properly directed.

One ought to develop such a feeling of certainty regarding oneself, such self-confidence, that self may well be left to go on automatically aright—especially if, after serious illness, one has been wisely guided. A proper appreciation of this will next enable a person to think of his duty towards others. A person should only be self-studying to the extent of making himself

or herself fitted to consider the interests of others. Interests become narrowed when studying self is mainly in the interests of self. The pleasures of studying and honestly helping others are infinite in the right minded.

Self-sacrifice, by its negativity, exalts the pleasurable alternative—the positive. The greatest pleasures of existence are those derived from fine appreciation of beautiful, gratifying, and beneficial contrasts. Even millionaires return to self-sacrifice in the end, in order to get positive pleasure; they will even proceed to give back their hard-got gains if everything else should fail to bring them peace, happiness, and contentment.

It is common for people to read—and read—and think, and conclude, and then resolve—over and over again; but acting, doing the thing—that is the difficulty so many find. Thousands of men and women, addicted to excesses of various kinds—eating, drinking, etc.—make resolutions and promises galore—and may even be seen to weep in their feelings of remorse

and heart-felt sorrow for the time being, only to fail in a few hours, when it comes to doing. It is indeed human to err, to weaken in resolve, to fail.

Many individuals rub along through life expecting ever so much to be done for them—and then, if you please, complaining of their miserable lot! As a fact, we are all where we are through human efforts to survive—efforts which we must all contribute towards, or we shall run the risk of falling through what we find to be rather thinnish ice. We are apt to put strange interpretations upon untoward turns of events, blaming ourselves last of all, of course. The real fact of the matter is that most of us are much better off than we might have been: and all of us might be better if we honestly tried a little harder.

Failures are good, so far as they serve to teach more clearly how one may get right again. Many a man will abandon a project for evermore, simply because the first attempt has been disappointing. To be progressive, one must be humble and restrained—not over-rejoicing at successes



—which are after all so very relative—and not being particularly downcast over ill-successes.

It helps, when suffering, to remember that *every one* has *always* many things to be thankful for. A study of all nature, as well as human nature, shows us that everything was designed to suffer. Not one of us is going through life without great trial; nobody escapes; it is only left for us to be careful how we comport ourselves, in humility and thankfulness. Human beings may be very clever, resourceful, and expeditious, but they are obliged to suffer something. They should all the time, therefore, be satisfied, lest they be worse off. One with a broken leg may even rejoice that it was not two broken legs, or a broken head. Even a sufferer from cancer may have less pain and longer life than another with the same disease. Some imagine they have a right to go through existence quite enjoyably, everything being within their reach; but there is accident for them. One remembers an athletic trainer, in times gone

by, who taught his pupils to laugh at injury, with the remark, "You'll never do anything well until you are hurt at it."

The writer is of opinion that pleasure and pain are going to be fairly well balanced in every one ; great indications to the contrary are only bad-natured, and sometimes foolishly, estimated. We have some sort of a right to all we get, in adversity as well as prosperity, in the great scheme of the Almighty ; at least, such a resignation helps to create smoother paths towards the enjoyment of things.

Whatever strengthens in us the capacity of sympathy with mankind or with Nature helps in the struggle against the many-tentacled monster of inward corruption.

E. B. OSBORN.

The world was not made for us ; it was made for ten hundred millions of men, all different from each other and from us ; there's no royal road, we just have to clamber and tumble.—R. L. STEVENSON.

But screw your courage to the sticking-place, and we will not fail.—SHAKESPEARE.

Pygmies are pygmies still though perched on Alps. And Pyramids are pyramids in vales. Each man makes his own stature—builds himself.—(Author unknown.)

It is infirmity of purpose that is responsible for most of our failures.

Remove a difficulty from another's path, and the act may mend your own.—ELIZABETH GIBSON.

A single gentle rain makes the grass many shades greener. So our prospects brighten on the influx of better thoughts. . . . Through our own recovered innocence we discern the innocence of our neighbours.—THOREAU.

When the wheel of Time revolves in the direction contrary to our desires we are too often inclined to imagine that the end of all things has come, the certainty being, notwithstanding that on the roulette table of life there are as many runs of red-letter days as of black. Hope is always at the bottom of Pandora's box, and hopelessness and pessimism are marks of ill-breeding. People who are game to the backbone, who never despair, who never say die, have learned the secret from contact with the Infinite, and the Infinite is the open.—VANOC.

Many a one commits a reprehensible action who is perfectly honourable, because a man seldom acts upon impulse but from some secret passion of the moment which lies hidden and concealed within the narrowest folds of his heart.—NAPOLEON.

Nothing conduces more to the making our life happy than to know things as they really are; and this wisdom must be acquired by frequent reflections upon men and the affairs of the world.—ROCHEFOUCAULD

Men's happiness and misery depends altogether as much upon their own humour as it does upon fortune.

ROCHEFOUCAULD.

All the gifts of fortune are just as our own humour is pleased to rate them.—ROCHEFOUCAULD.

We should manage ourselves with regard to our fortune. When good, enjoy and make the best of it; when ill, bear it patiently and never take strong physic without an absolute necessity.—ROCHEFOUCAULD.

The love of ourselves inclines us to look upon all the pleasures and happiness of life as things that we have a right to call ours, and upon all the evils and calamities as things foreign and unnatural and such as are wrongs and hardships upon us.—ROCHEFOUCAULD.

Real industry is not the employment of known and given means. Art and genius consist in achieving in spite of difficulties and in finding little or nothing impossible.—NAPOLEON.

It ought to be agreed on all hands for the honour of virtue that men's greatest miseries are such as their own vices bring upon them.—ROCHEFOUCAULD.

## COURAGE

WOMEN are said to be much more patient in illness, or when in pain, than men. Some men bear pain much better than others. Pain is largely in the idea, and it is remarkable that if a savage beast attack a man (such as a lion or a tiger), the latter feels but little pain even from great laceration: having an instinctive resignation towards the worst, perceiving some kind of heaven-sent aid in dire necessity, helps him through it.

A patient suffering from mortal illness was known to rise and dress every morning to the very end of his life, declaring he should make no difference in his going on, for he knew he was bound to die in any case, until he made three attempts to dress on the last morning of his life, when death released him. He faced the end with a spirit that did one good to observe.

Soldiers will often elect to go on with the fight though badly wounded. An Indian soldier in the Mutiny, while forcing a barricade, had his hand cut off, but he resolutely forced open the door with the other. An officer in the South African War was known by the writer to have continued in the saddle for some hours after having a bullet through his ankle; he rode in excruciating pain; though advised at once to fall to the rear, his spirit for duty and for the fight neutralized the greater part of his agony, and gave him more fire to "go for" the enemy than ever. A soldier in the Greatest War was seen to have been disembowelled by a piece of shell, yet he nevertheless cried out encouragement to his comrades to "go on"—not to bother about him.

A patient suffering from severe disease, and in bed resting, preparing for a major operation, is remembered to have taken the opportunity to write an article for the *Nineteenth Century* on an international question. Thus he interested his mind in something outside himself. He got quite

well from three operations in a few weeks—and deserved to do.

Pain and difficulty only serve to steel some men's hearts the more to combat the situation. A patient was once ordered a moderately severe surgical operation. He expressed his contempt for chloroform for "such a trifling thing," and declared he would go through it without. The pain, however, was more terrible than he expected, and even his suppressed shrieks were awful. Yet in the middle of it he would not accept the suggestion that chloroform should be administered, and apologized to those who were distressed on his behalf, for having "conducted himself so abominably."

Alas! by some degree of woe  
We every bliss must gain;  
The heart can ne'er a transport know  
That never feels a pain.

SONG.

The labour we delight in physics pain.

SHAKESPEARE.

Happiness consists, not in possessing much, but in being content with what we possess. He who wants little always has enough.—ZIMMERMAN.

Shall I grieve and groan at all the accidents of life? On the contrary, these troubles and difficulties are strong antagonists pitted against us, and we may conquer them if we will in the Olympic game of life.

EPICETUS.

Take joy home,  
And make a place in thy great heart for her,  
And give her time to grow, and cherish her;  
Then will she come, and oft will sing to thee  
When thou art working in the furrows.

JEAN INGELow.

The happiness of your life depends upon the quality of your thoughts; therefore guard accordingly.

MARCUS AURELIUS.

Let us not look at ourselves but onwards, and take strength from the leaf and the signs of the fields. He is despicable who cannot look onwards to the ideal life of man. Not to do so is to deny our birthright of mind.

RICHARD JEFFERIES.

Appear to know only this—never to fail nor fall.

EPICETUS.

Draw the curtain of night upon injuries; shut them up in the tower of oblivion, and let them be as though they had not been.—BACON.

There are men who have sufficient strength of mind to change their character or to bend to imperative circumstances.—NAPOLEON.



He that would make a great man must learn to turn every accident to some advantage.—ROCHEFOUCAULD.

Childhood must pass away, and then youth, as surely as age approaches. The true wisdom is to be always seasonable, and to change with a good grace in changing circumstances.—*Crabbed Youth*.

Hope looks for unqualified success; but faith counts certainly on failure, and takes honourable defeat to be a form of victory.—R. L. STEVENSON.

## MIND AND BODY

THERE are special methods of bringing the body under the curative influence of the mind, advanced scientific methods known to neurologists and psychologists of the medical profession. It is possible for students of the laity to obtain considerable understanding of these, but there is need for much warning against dabblers and pretenders—those who learn just a little, and then not only set out to know such a lot but even to be able to actually do wonders. Reliable knowledge can only be obtained through the preparatory steps and sequences of studied science, through a ground-knowledge of anatomy, physiology, and pathology, without which practice in healing will soon persuade the ambitious to Charlatanry. It should go without saying that ignorant pretension is dangerous when dealing with serious disease.

These are days when the influence of mind over body is being more widely recognized; when not only are medical men becoming more alive to advancements made in psychology and psychotherapy, but the general public are more searching after wisdom. There is a straining after truth to-day which is contemporaneous with an increase in nervous and mental disorders.

Up to now, advancement in scientific treatment of disorder has seemed to have been accidental, tentative, following a shake-up-to-see-what-one-can-find manner of investigating, when bone - setters have quarrelled with orthodoxy, and when Christian Scientists have proclaimed the ignorance they have affected to observe in others, have held up convincing object-lessons of specious success while they have made neither study, nor cogent explanation, nor even honest confession of failures.

These are indeed days of much make-believe, of so-called Clairvoyancy, for instance, with its clap-trap and consulting-room charlatanry, when it is really time to be quite serious and plainly scientific.

There is too much that is frothy, meaningless, and humbugging in efforts designed for welfare nowadays ; too much plausible professing, where simple, wholesome knowledge ought to have a fairer field. Many of the affairs of men are becoming permeated with confidence trickery, which increases difficulty on both sides to a bargain, and makes minds uneasy. The evil begins at school, where a system of cramming for examinations is the order, masters overlooking the fact that merely committing to memory, temporarily, does not always confer capacity for making progress. Hence many "black sheep." Jealousy, of course, one must expect to find a hindering factor : as we have only too clearly seen, the struggle for position being bound to create nasty, ill-tempered and unscrupulously opposing frames of mind.

We may again be reminded that the scheme of creation appears to provide as its fundamental object-lesson this great law, that everything is born to possible disaster, whether in the animal or vegetable kingdom. *It is therefore a privilege to*

*be living at all.* We are bound to this conclusion when we see that by nature everything seems destined to either prey on something else or in a way upon itself. We may study the life history of a bird, a fish or a man, and we shall find the same inexorable fate in store. We know that no bird can count on all her eggs coming to maturity. Eggs of fishes chiefly make food for other fishes. Even black men may be seeking to eat white, somewhere, and for some reason, now as I write. Not even advanced humans can count on anything of a surety, that does not depend on something else. The whole purport is one of uncertainty. Therefore to be thankful should be in our minds all the time; even if we are ill we might have been worse off—no matter what the illness: a person dying from peritonitis was once feebly inclined to dispute this, until it was explained that she might have died from measles twenty years ago. She was happier when she realized how many benefits she had enjoyed for fifty years, and how many fine sons and daughters she was leaving behind—what pleasant times

she had been so long permitted to enjoy ! And she slept better and felt less pain after thinking that many had to suffer more with fewer luxuries around them.

There are many who are dissatisfied with their lot, feeling miserable about certain disadvantages—only recognizing and grumbling about these—never thinking of so many other things that have been favourable. Such will mourn for months over troubles, murmuring, “ Woe is me ! ” when at least half the time they should have been expressing glad and smiling gratitude over the various blessings they have had. The writer will never forget the cheerful thankfulness he once witnessed in the face and expressions of a tramp, who was sought out for study, when he spoke of a nice sack of oat-ear flakes he had been able to get from the farm hard by. He was so pleased he had heard the hum of the threshing-machine, and that he had made a successful appeal to the farm-hand to give him a sack—instead of having the yard dog turned on him. “ I shall keep beautifully warm with my feet and legs in this. Oh, yes ! I sleep

out in the open even cold nights." He was still happier when he explained how he should spend sixpence when he got it. The lesson is that everything in existence is relative, and the sooner we recognize this the nearer shall we be to feeling peaceful and contented in humbly doing our simple duty.

When in difficulty let the sunlight and the showers come to you, let the soft winds of heaven comfort you, and you will some day find that your richest harvests have been grown from the soil of the years that you thought blasted. So we are thankful for the shadows we have called our sorrows.—NEWCOMBE.

Sweet are the thoughts that savour of content,  
The quiet mind is richer than a crowne.  
Sweet are the nights in careless slumber spent,  
The poore estate scorns fortune's angrie frown.  
Such sweet content, such minds, such sleep, such bliss  
Beggars enjoy, when princes oft do miss.

GREENE.

To travel hopefully is a better thing than to arrive, and the true success is to labour.—STEVENSON.

To hope the best is brave, and wise, and may itself procure what it presumes.—EDWARD YOUNG.

A contented spirit is the sweetness of existence.

CHAS. DICKENS.

Each man can learn something from his neighbour ; at least he can learn this—to have patience with his neighbour, to live and let live.—CHAS. KINGSLEY.

Who learns the words of the wise is making an ever-blossoming garden for his especial delight.

ELIZABETH GIBSON.

The mind is its own place, and in itself  
Can make a heav'n of hell, a hell of heav'n.

MILTON.

There is nothing either good or bad, but thinking makes it so.—SHAKESPEARE.

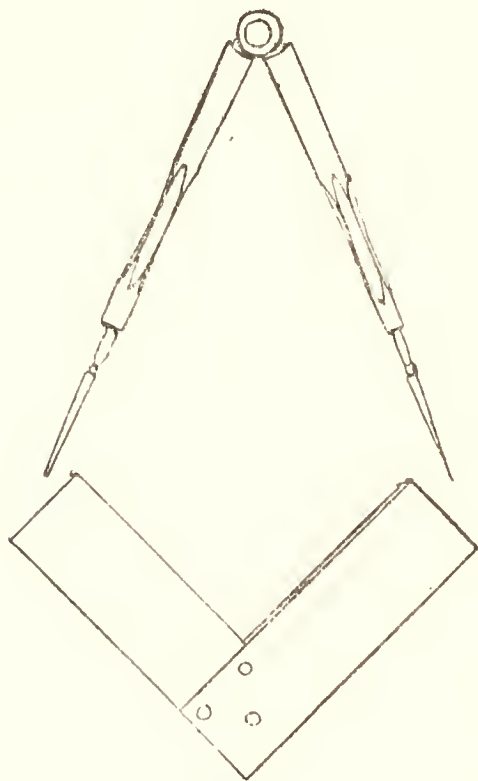


## PEACE OF MIND

QUIET, easy, simple, *accurate*, balanced comprehension is what is wanted, first of all, by everybody, when in difficulty of any kind. Difficulty is likely to be increased by restlessness and strained thought; indeed, under such conditions, accurate and reliable thinking may seem at times quite impossible. Much can be done by careful study of both cause and effect; we should seek to minimise and alleviate difficulty by realizing the necessity for exercising calm command, having regard not only for self, but also for the common weal, being always disposed to help others out of a heart that grows stronger in experience. Difficulty may either cause undue selfishness, which is sure to sour a system, or may itself be caused by selfishness. Happy consideration for others returns a real help to self.

but it must be sound, and not specious. The intention must be honest, or pains may follow—of mind or body.

Those who can learn to present a calm



Accuracy.

demeanour in the presence of untoward circumstances, who can make simple, intelligent answer with smiling countenance and confident hope to those things which

seem hard and menacing, out of their well-governed understanding, have largely solved the great secret of personal power, health, self-protection, and capacity for helping others. It is not really necessary to be clever in order to be prosperous and happy.

Fellowship with Nature is one of the surest and simplest remedies.—MEREDITH.

It is the complete development of our faculties—the increase in capacity as sentient and thinking creatures, that constitutes the first want; and as mental excellence—to think well and feel nobly—is doubtless the highest of all attainments, so the mental nourishment which literature affords as richly as any object of human activity should stand among the foremost of our desires.

CARLYLE.

Do not think that what your thoughts dwell upon is of no matter. Your thoughts are making you.

BISHOP STEERE.

Indulge not in vain regrets for the past, in vainer resolves for the future—act as in the present.

F. L. ROBERTSON.

If anything external vexes you, take notice that it is not the thing which disturbs you, but your notion about it; which notion you may dismiss at once, if you please.

MARCUS AURELIUS.

Man who man would be,  
 Must rule the empire of himself; in it  
 Must be supreme, establishing his throne  
 On vanquished will, quelling the anarchy  
 Of hopes and fears—being himself alone!

P. B. SHELLEY.

How beautiful it is to be alive!

To wake each morn as if the Maker's grace  
 Did us afresh from nothingness derive,  
 That we might sing, "How happy is our case!"

HENRY S. SUTTON.

For good ye are and bad, and like to coins,  
 Some true, some light, but every one of you  
 Stamped with the image of the King.

TENNYSON.

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